

INDEX

TO

THE APOCALYPSE

OR

BOOK OF REVELATION

EXPLAINED

ACCORDING TO THE SPIRITUAL SENSE,

BY

EMANUEL SWEDENBORG.

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INDEX.

¶ In the following Index, *ill.* denotes *illustrated* or more fully explained; *sh.* denotes *shewn* or proved from the Word; and *sig.* denotes *signifies*, *signify*, or *signified*.

A.

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ADVENT [*adventus*]. That by the advent or coming of the Lord is *sig.* the beginning of a new church, *ill.* and *sh.* n. 706. Concerning the causes of the Lord's advent, and the reasons of his suffering, *ill.* n. 805. That by the Lord's advent is not understood his advent in person, but that he will reveal Himself in his Word, *ill.* and *sh.* n. 870.

ADVERSARY [*inimicus*]. That enemies [*hostes*] *sig.* evils, and adversaries *sig.* falses of evil, *sh.* n. 278, 642; See **ENEMY**.

AFAR OFF [*longinquum*]. That from afar off and from the extremity of the earth *sig.* remoteness from the truths and goods of the church, n. 239, 242, 403; also those who are in the ultimate truths and goods of the church, n. 422. That sons from afar *sig.* truths more remote, n. 242. That from afar *sig.* distant and remote from goods and truths, also distant and remote from evils and falses, n. 403, 911. That from afar is predicated of the goods which are in the natural man, and near of the goods which are in the spiritual man, n. 406. That afar off *sig.* remote from the truths of the church which are internal or spiritual, *sh.* n. 406, 1133. That to stand afar off *sig.* to be in externals, *ill.* n. 1133. That by afar off is also *sig.* evil, because this is in the external man, n. 1133.

AFFECTION [*affectio*]. See **LOVE**.

AFFINITY [*affinitas*]. That names of ~~consanguinities~~ and affinities, in the Word, *sig.* spiritual affinities, *ill.* n. 166.

AFFLICTION [*afflictio*]. That affliction *sig.* infestation of truth by falses, n. 47, 124. That great affliction or tribulation *sig.* temptations, *ill.* n. 474. That affliction *sig.* anxiety of mind from the desire of knowing truths, *ill.* n. 117. That by the afflicted are *sig.* those who desire truth, *sh.* n. 750.

AFFRIGHTED, to be [*terreri*]. See **FEAR**.

AFRICA. That Africa in a spiritual or angelic idea denotes the east, *ill.* n. 21.

AGES [*secula*]. That the ages were distinguished according to metals, and called golden, silver, brazen or copper and iron; the reason thereof, *ill.* n. 70.

AGES OF AGES [*secula seculorum*]. That ages of ages *sig.* continually, to eternity, also what is eternal or without end, n. 84, *ill.* 289, 291, *ill.* 685, 889, 1204. The reason why it is said in the Word ages of ages and not eternity, n. 289, 468, 685.

AI. That Ai *sig.* the doctrine of truth in the natural man, n. 435. That Ai *sig.* the knowledges of good, and in the opposite sense the confirmations of evil, *sh.* n. 655.

AIR [*aer*]. That air denotes thought, n. 1012.

ALAS [*væ*]. See **Wo**.

ALLELUJAH. That allelujah *sig.* the glorification of the Lord, and in the original tongue signifies praise ye God, and hence also glorify ye the Lord, *sh.* n. 1197, 1203, 1208. That allelujah is an expression of joy and gladness in confessions and in the worship of God, n. 1210, *ill.* 1217.

ALMIGHTY [*omnipotens*]. See **OMNIPOTENT**.

ALMONDS [*amygdalæ*]. That almonds *sig.* the goods of life, n. 431, or the goods of charity, *ill.* and *sh.* n. 444. The reason why the staff of Levi in the tent of the assembly blossomed with almonds, n. 444, *ill.* 727. That almonds *sig.* truth from the

good of love, which produceth the good of charity, *ill.* n. 727.

ALMS [*eleemosyna*]. That alms *sig.* every good work, n. 600. That by alms in an universal sense, is *sig.* all the good which a man willeth and doeth, and by praying, in the same sense, is *sig.* all the truth which a man thinketh and speaketh, *sh.* n. 695. That to give alms *sig.* love and charity, n. 794.

ALPHA and OMEGA. That Alpha and Omega *sig.* the first and the last, or in first principles and in ultimates, *ill.* n. 41. That Alpha and Omega, the beginning and the end, *sig.* that all things are made, governed, and done, by the Lord, n. 1297.

ALOES [*aloë*]. That myrrh *sig.* the good of the ultimate degree, aloes the good of the second, and cassia the good of the third, n. 684.

ALTAR [*altare*]. That an altar to Jehovah *sig.* worship from the good of love or from the good of charity, n. 223, 654. That the altar of incense, called the golden altar, was representative of the hearing and reception of all things of worship which are from love and charity from the Lord, n. 316. That by the altar of burnt offering was *sig.* worship from the good of celestial love, and by the altar of incense or golden altar was *sig.* worship from the good of spiritual love, *ill.* n. 324, *ill.* 490, 496, 567. That an altar *sig.* the Lord as to divine good, n. 329, 608, 914, *ill.* 978. That an altar in a proximate sense *sig.* worship from the good of love to the Lord, in an interior sense heaven and the church which are in that love, and in the inmost sense the Divine Human of the Lord as to the Divine Good of the Divine Love, n. 391, 608, 629. What is meant by the souls under the altar, *ill.* n. 391. That the fire of the altar *sig.* the divine love, n. 391. That an altar, in the opposite sense, *sig.* worship from evil loves, n. 391. That by an altar is *sig.* the good of the church, and by the stones thereof its truths, n. 430. That by the golden altar or the altar of incense is *sig.* the heaven which is in spiritual good, n. 493. That the fire of the altar *sig.* divine love celestial, and the fire of the candlestick divine love spiritual, *ill.* and *sh.* n. 496, 504. That the golden altar *sig.* the Divine Spiritual [Principle], and the offering incense upon it signified worship from spiritual good, *ill.* and *sh.* n. 567. That altars devastated *sig.* all worship from the good of love perishing, n. 811.

AMALEK. That Amalek *sig.* those fables of evil which continually infest the truths and goods of the church, n. 734.

AMAZIAH. That Amaziah represented the perverted church, *sh.* n. 624.

AMEN. That Amen *sig.* verity and truth, and also divine confirmation from truth, inasmuch as the Lord is truth itself, *ill.* n. 34, 40, 85, *sh.* 223, 343, 1208. The reason why the Lord so often said Amen and Verily, *sh.* n. 228. That Amen also *sig.* the truth of faith, and faith itself, n. 348. That Amen in the supreme sense *sig.* the Lord as to divine truth from divine good, *ill.* and *sh.* n.

464, 1208. That Amen also *sig.* confirmation from the Divine [Being or Principle] *ill.* n. 469.

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AMORITE [*Emorræus*]. That by the kings of the Amorites is *sig.* the good of the church vastated by evils, n. 401. That by the five kings of the Amorites were *sig.* those who are in the falses of evil and are desirous to destroy the truths of good appertaining to the church, wherefore they were smitten with hailstones, by which were signified dire falses of evil, *sh.* n. 401, *sh.* n. 503.

ANAKIM. See REPHAIM.

ANCIENT [*antiquum*]. That ancient is predicated of what is genuine, inasmuch as genuine truths were with the ancients, n. 617.

ANCIENT CHURCH [*antiqua ecclesia*]. That the ancient church was a representative church, and ignorant of sacrifices, which they looked upon as abominable, n. 391, end, 422. That it extended through a great part of Asia, Ethiopia, Egypt, Chaldea, &c. n. 391, end, 422.

ANCIENT OF DAYS [*antiquus dierum*]. That by the Ancient of days is *sig.* the Lord from eternity, n. 195, 336. That by a stream of fire emaning and going forth from before him is *sig.* the divine good of love and the divine truth thence proceeding, n. 336. That the Ancient of days *sig.* the Lord as to divine good or divine love, *ill.* and *sh.* n. 504. That the Lord is so called from the most ancient time, when the celestial church existed, which was in love to the Lord, n. 504.

ANCIENT WORD [*verbum antiquum*]. Concerning the ancient word which is lost, the propheticals whereof were called enunciations, and the historicals the wars of Jehovah, *ill.* and *sh.* n. 734. See JASHER.

ANCLE [*talus*]. That the ancles *sig.* what is sensual and natural, *sh.* n. 629.

ANDREW [*Andreas*]. That Andrew *sig.* the obedience of faith, n. 821.

ANGEL [*Anghus*]. In what manner the angels see the internal sense of the Word, *ill.* n. 17. That angels and also societies in the spiritual world are encompassed or veiled with a thin correspondent cloud, the reason thereof, n. 80. That by angels are *sig.* those who are in similar correspondent good and truth in the heavens with those who are in the church, n. 90. That by an angel nothing else is understood in the Word, but good and truth which is from the Lord with angel and man, n. 90, *ill.* 422, 800, *ill.* 869, 909, 1309. That angels think abstractedly from persons,

and if they thought determinately to persons their wisdom would perish, *ill.* n. 99; *ill.* 325, *ill.* 625. That angels are only recipients of divine truth or of the Divine Proceeding from the Lord, and thus they are angels in the degree they receive it, *ill.* n. 130, 504, 687, 869, *sh.* 926. That in the supreme sense by angel is *sig.* the Lord himself, *ill.* n. 130, 422, 529, 593, 687. That angels *sig.* divine truths from the Lord, n. 130, *ill.* and *sh.* n. 200, 204, 220, 412, 504, 650, 687, 735, 869, 888, *ill.* 897, 928, 1319. That the angels have no power of themselves, but all power is of the Lord by his divine truth, n. 130, 333. That angels do not speak divine truths from themselves, but from the Lord, and this they know and perceive, n. 130, 473. That by Jehovah making his angels spirits is *sig.* that they are recipients of his divine truth; and by his making his ministers a flaming fire is *sig.* that they are recipients of his divine good, *sh.* n. 155, *sh.* 419. That the garments in which the angels appear clothed, correspond to their intelligence, *ill.* and *sh.* n. 195. That the celestial angels receive divine good more than divine truth, and the spiritual angels receive divine truth more than divine good, hence the heavens are distinguished into two kingdoms, the celestial and the spiritual, n. 204, *ill.* 1215. That by the angel of Jehovah is *sig.* the Lord as to divine truth, n. 205. That the angels are called Gods or Elohim, and signify divine truths, *ill.* n. 220, 412, 624, 639, 688, 726, 991. That all the angels are clothed according to their truths, and inferior truths correspond to their garments, *ill.* n. 271. That the angels are in intelligence and wisdom ineffable in comparison with man, n. 275 end. That a strong angel *sig.* heaven, *ill.* n. 302. That by angels named in the Word, as by Michael, Gabriel and Raphael, are *sig.* whole societies of heaven, and in a supreme sense the Lord as to divine truth proceeding, *ill.* n. 302, *ill.* 90, 307, 422, *ill.* n. 490, *ill.* 593; *ill.* 735. That the angels of the third or inmost heaven have perception, and the angels of the second and ultimate heaven have illustration of the understanding, *ill.* n. 307. That the angels of the third heaven are in love to the Lord, and the angels who are in the second are in charity towards their neighbour, n. 313, 828, 831. That the angels are not angels from their proprium, but from the divine good and the divine truth which they receive, n. 313, 735, 800, 850. That the faces of the angels are the forms of their affections, n. 381. That all angels and spirits are clothed according to their intelligence, or according to their reception of truth in life, *ill.* n. 395. That the angels who are principled in love to the Lord dwell upon mountains, and they who are principled in love towards their neighbour dwell upon hills, n. 400, 405. That in the heaven where the celestial angels are, the Lord appears as a sun, and in the heaven where the spiritual angels are as a moon, *ill.* n. 401, 412, 525, *ill.* 527, 1124. In what manner the Lord appeareth in heaven before the angels,

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ANGER and WRATH [*ira et exandescencia*]. That anger, when predicated of the Lord, denotes a state of temptation, n. 272. That to smite in anger *sig.* temptation, n. 295. That the day of anger *sig.* the last state of the church, when judgment takes place, n. 315. That anger and wrath are predicated of God, and by anger is *sig.* zeal for good, and by wrath zeal for truth, n. 481. That to be angry, when predicated of the Lord *sig.* the aversion or turning away of men from him, *ill.* n. 684. That to be angry *sig.* to be in contempt, in enmity and in hatred against the Lord, and against the divine things which are from him, n. 693. That in all evil there is anger against the Lord, and against the holy things of the church, *ill.* n. 693. That anger *sig.* evil in its whole compass, n. 693, *ill.* 754, 881, 887. That to be angry or incensed against Jehovah *sig.* to be in falses from evil, *sh.* n. 693. That by being angry is *sig.* to think, intend, and will evil to another, *sh.* n. 693 end. That anger when predicated of the Lord *sig.* zeal, in which inwardly is heaven, n. 754. That anger when predicated of the devil, *sig.* hatred, in which inwardly is hell, n. 754. That anger, like fire, is predicated of the vastation of good, n. 799. That by anger is *sig.* evil, and by wrath the false, n. 887. That the anger of God *sig.* the contempt and rejection of truth and good by man; and the highest degree of rejection is the falsification of the literal sense of the Word, *ill.* n. 920. That the anger of God is predicated of the evils and falses which devastate the goods and truths of the church, n. 960. That the anger of God *sig.* when there is no more any good and truth but evil and the false, n. 929.

ANGUISH [*molestia*]. That anguish *sig.* loathing at genuine goods and truths arising from falses, n. 990, 992.

ANIMAL [*animal*]. That animals which belong to the herd *sig.* the affections of good and truth in the external or natural man, and animals which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, *ill.* n. 279.

See FLOCK and HERD. That all animals sacrificed *sig.* various genera of goods of the church, n. 279 end. That by animals which walk upon the earth are *sig.* the affections of good from which is wisdom, n. 282. That the four animals *sig.* specifically the third or inmost heaven, n. 322, 462, 954. See CHERUBS. That by an animal or wild beast [*fera*] in a good sense is *sig.* a living soul, from the Hebrew *chajah*, which signifies life, n. 388: that it also *sig.* the affection of truth and good, n. 388. That by animals great and small are *sig.* the knowledges of good and truth of every kind, superior and inferior, also in general and in particular, n. 513, 514. That all animals *sig.* things appertaining to the natural man and his life, *sh.* n. 750.

ANOINT, *to*. ANOINTING [*ungere. unctio*]. That in the Israelitish church they anointed warlike arms, stones, the altar, and similar things, priests, prophets, kings, and themselves, *ill.* and *sh.* n. 375. That the Anointed of Jehovah is the Lord as to the Divine Human, from which he combated, n. 375. That the anointing with oil induced a representation of the Lord, and of the good of love from him, n. 375. That they anointed themselves with common oil, and not with the oil of holiness, n. 375. That to anoint with oil *sig.* to gift with the good of love, n. 375. That by anointing, when predicated of the Lord, is *sig.* that the Divine Human of the Lord proceeded from his Essential Divine, consequently divine truth from his divine good, *ill.* and *sh.* n. 684.

ANOINTED [*unctus*]. See CHRIST. That the Lord alone was the Anointed of Jehovah, because in him alone was the divine good of the divine love from conception, n. 31. *sh.* 375. That by anointed in the Word is *sig.* the Lord, n. 205, 272; also the Lord as to divine truth, n. 316, 419; also the same as by Christ, Messiah, and King, n. 31, 684. That the Lord is called the Anointed, which is the Messiah or Christ, from the union of divine good with divine truth in his Human, for the Human of the Lord, from that union, is meant by the Anointed of Jehovah, n. 684.

ANSWER, *to* [*respondere*]. That to answer *sig.* to bring aid and benefit, *sh.* n. 295. That to answer, when predicated of the Lord, *sig.* influx, inspiration, perception, and information; also mercy and aid, *sh.* n. 471.

ANTIPAS. That Antipas the martyr *sig.* those who acknowledge the Divine Human of the Lord, and who are had in hatred on that account, n. 137.

ANXIETY [*anxietas*]. That anxiety denotes evil, n. 601.

APOCALYPSE [*Apocalypsis*]. That the Apocalypse does not treat of the successive states of the church, but of its ultimate state when at its end, n. 5, 39, 258. That the Apocalypse treats concerning those who will be in the New Jerusalem, and concerning those who will not be therein, and not concerning the

successive states of the church, n. 224. That the Apocalypse was manifested to John by the Lord, and that it is now opened by the Lord, n. 1356, 1357, 1360. That nothing shall be added or taken away from what is written in the Apocalypse, *sig.* that nothing shall be added or taken away from the truths of the New Church, which are contained in this book, and are now revealed, n. 1360, 1361, 1362. That the last words in the Apocalypse are words of betrothing to marriage between the Lord and the church, n. 1363.

APOSTLES [*apostoli*]. That the twelve apostles *sig.* all truths derived from good, or all in the church who are in truths derived from good, *ill.* n. 8, 431. That the twelve apostles, in like manner as the twelve tribes of Israel, represented all things of the church, and each apostle some universal essential thereof, n. 430, 434. That the twelve apostles *sig.* all the goods and truths of the church in the aggregate, n. 9, 100, 270, 330, 434, 910. That the apostles *sig.* they who teach the truths of the church, and, abstractedly from persons, the truths themselves which are taught, n. 100, 1179. That by the apostles, equally as by the angels, are *sig.* divine truths, n. 910. That the twelve apostles also *sig.* all things of doctrine concerning the Lord, and concerning a life conformable to his commandments, n. 1324.

APPEARANCES [*apparentiæ*]. That the appearances in the lowest heaven are correspondences of the thoughts and perceptions of the angels of the inmost or highest heaven, n. 369. Concerning appearances real, and not real, *ill.* n. 553. That the appearances in the heavens are according to the reception of divine truth by the angels, n. 876. That the appearances in the heavens are similar to what exist in the material world, n. 926. Concerning the appearances in the heavens, and the origin of those appearances, n. 553, 926.

APPLE-TREE [*malus*]. That the apple tree *sig.* joy of heart originating in natural good derived from spiritual good, n. 458.

AR. That the city Ar, in the land of Moab, *sig.* the doctrine of those who are in truths from the natural man, n. 652. See MOAB.

ARABIA or KEDAR. That the cattle of Arabia *sig.* the knowledges of truth and good, n. 282. That by Arabia and the princes of Kedar are *sig.* those who are in truths and goods from knowledges, n. 314. That Kedar or Arabia *sig.* those who are in the knowledges of good, n. 357, 734. That by Arabia and Nebajoth are *sig.* things spiritual, n. 391. That Arabia, and also an Arabian in the wilderness, *sig.* the natural man, n. 405. That Arabia *sig.* where they are who live naturally in goods, n. 406. That Arabia and Hazor *sig.* the knowledges of good and truth, n. 417, 422. That they who were from Arabia were called the sons of the east, n. 422. That to sit as an Arab *sig.* to lie in wait as a

robber to slay and deprive, n. 730. That Arabia *sig.* the church which is in truths originating in good, n. 799.

ARAM. See SYRIA.

ARCHER [*sagittarius*]. That the voice of archers *sig.* false doctrinals, n. 411. See Bow.

ARK [*arca*]. That by the ark and the tent were represented the superior heavens, n. 277. That by the testimony or law in the ark is *sig.* the Lord himself, n. 283. That the ark *sig.* the inmost or supreme heaven, n. 283. That the propitiatory *sig.* the hearing and reception of all things of worship which are from the good of love, and in such case atonement, n. 283. That the ark *sig.* the divine celestial [principle] proceeding from the Lord, *ill.* n. 336, 700. That the ark of the covenant *sig.* the divine truth proceeding from the Lord, *ill.* and *sh.* n. 700. That the staves of the ark *sig.* divine power, the same as arms, n. 700.

ARMAGEDDON. That Armageddon *sig.* the love of honour, of rule, and of supereminence, n. 1010; and the same is *sig.* by Megiddon, n. 1010.

ARMS OF THE HANDS [*brachia manuum*]. That the arms of the hands *sig.* power, n. 357. That the flesh of the arm *sig.* the power of good by truth, n. 386. That the arm, when predicated of the Lord, denotes omnipotence, n. 406. That by the arm [or shoulder], in sacrifices, is *sig.* external truth, n. 435. That the arms *sig.* strength, n. 594. That the arms of the world *sig.* the truths of the literal sense of the Word, n. 594. That they shall eat every man the flesh of his own arm *sig.* that the false shall consume the good, and evil the truth, in the natural man, n. 617. That the arm *sig.* the omnipotence of good by truth, and the hand the omnipotence of truth from good, n. 684.

ARMS OF WAR [*arma belli*]. See WAR. That arms of war *sig.* all things appertaining to doctrine, n. 257, 557. That arrows, javelins and darts *sig.* truths or falses of doctrine which combat, n. 357, 866. That a spear *sig.* the false of evil, n. 357; also self-derived power and confidence, n. 357. That to burn the arms *sig.* to extirpate falses of every kind, n. 357. That arms of war *sig.* truths combating against falses, n. 357, 557. That swords and spears *sig.* falses from evil combating against truths from good, and vice versa, n. 734. See HELMET, SHIELD, BUCKLER, BOW, SWORD, SPEAR, LANCE, DART, HANDSTAFF, COAT OF MAIL, BREASTPLATE.

ARMY OR HOST [*exercitus*]. That the army or host of the heavens *sig.* all the goods and truths of love and faith, n. 275, 403, 453, 573, 632. That the prince of the host *sig.* the Lord as to the Divine Human, n. 316. That an army or host, in the opposite sense, *sig.* all evils, n. 401. That the host of the height in the height *sig.* all the evils which originate in the love of self, n. 401. That the host of the heavens *sig.* the knowledges of truth and good in the spiritual man, n. 444. That armies *sig.* truths from good

combating against falses from evil, and, in the opposite sense, falses from evil combating against truths from good, *ill.* n. 573. The reason why the Lord is called Jehovah of hosts or Zebaoth, *ill.* n. 573. That armies *sig.* the truths and goods of heaven and the church in their whole compass, and, in the opposite sense, evils and falses in their whole compass, *ill.* and *sh.* n. 573. That the army or host of the heavens *sig.* the same, n. 573, 659, 720.

AROER. That Aroer, in like manner as Damascus, *sig.* the knowledges of truth and good appertaining to the church, n. 911.

AROMATICS [*aromata*]. See SPICES.

AROUND [*circum*]. That by around is spiritually *sig.* what is distant in degree of intelligence and wisdom, thus what is below, n. 335.

ARRANGEMENT or ORDERING [*ordinatio*]. That the heavens and the hells were arranged and underwent changes from one judgment to another; concerning which, *ill.* n. 702.

ARRAYED, *to be* [*amiciri*]. That to be arrayed *sig.* to be instructed in truths, *ill.* n. 1222. See GARMENT.

ARROW [*sagitta*]. See BOW, and DART.

ARTIFICER [*artifex*]. That an artificer of every art, *sig.* all that appertains to the understanding, consequently wisdom, intelligence, and science, *ill.* and *sh.* n. 1186. That an artificer *sig.* intelligence from man's proprium, *sh.* n. 1186.

ASCEND, *to* [*ascendere*]. That to ascend, when predicated of hearing from the Divine [Principle] *sig.* elevation of mind and attention, *ill.* n. 263. That to ascend into heaven *sig.* separation as to internals, and protection, n. 670. That to ascend, when predicated of the hells, *sig.* to encompass and flow forth, *ill.* n. 889.

ASHAMED, *to be* [*pudescere*]. That not to be ashamed *sig.* not to be conquered, n. 724. That to be ashamed and disgraced *sig.* to be destitute of all good and truth, n. 811.

ASHER. That Asher *sig.* spiritual affection, which is charity or love towards our neighbour, also the blessedness of spiritual affection, n. 438, 441. That Asher *sig.* the internal principle itself of those who are in the second or middle heaven, and the tribe of Manasseh the good of life, which is the external spiritual principle flowing from their internal spiritual, n. 441. That by the tribe of Asher, in the supreme sense, is *sig.* eternity, in the internal sense, felicity of life from the blessedness of the affections originating in love and charity, and in the external sense, natural delight thence derived, n. 438.

ASHES [*cinis*]. That ashes *sig.* what is accursed, n. 1175.

ASHUR or ASSYRIA. That by Ashur is *sig.* those who are made rational by the knowledges of good and truth; and that it also *sig.* the rational principle of the man of the church, n. 110, 131, 195, 313, 340, *ill.* and *sh.* n. 388, 410, 518, *sh.* 654, 706, 923, 1100. That Ashur and the sons of Ashur, in the opposite

sense, *sig.* fallacious reasonings or ratiocinations from falses against truths, n. 141, 304, 328, 419, 514, 538, 569. That by the king of Ashur or Assyria is *sig.* the rational principle in both senses, n. 240. That the king of Ashur *sig.* ratiocination from falses against truths, n. 304, 518, 923; or, the rational principle perverted, n. 518, 637; or, ratiocination from the scientifics of the natural man, n. 811. That Ashur *sig.* what is from the proprium, n. 355. That the Assyrians *sig.* reasonings by which truths are falsified, n. 355. That Ashur or Assyria *sig.* reasoning from self-derived intelligence, n. 372, 375; also reasoning from the scientific principle, n. 388. That Ashur also *sig.* the rational principle to which the scientific is subservient, n. 388; also the rational principle perverted, n. 405, 411, 706. That the bee in the land of Assyria *sig.* false reasonings derived from the sensual principle, n. 410. That the Assyrians *sig.* those who reason against the goods and truths of the church from falses and fallacies derived from self-derived intelligence, thus from self-love, n. 504. That the pride of Ashur *sig.* reasonings from the conceit of self-derived intelligence, which is of the rational principle perverted, n. 518, 538, 654; also, the pride of self-derived intelligence, n. 727. That the gods of the king of Ashur *sig.* reasonings from falses and evils which agree with the proprium of man, n. 585. The reason why Ashur is called the work of the hands of man, and also the work of the hands of Jehovah, *ill.* and *sh.* n. 585. That the land of Assyria *sig.* the church as to rational truth, n. 601. That Ashur the cedar in Lebanon *sig.* the rational principle, which is formed from scientifics on one part, and from the influx of spiritual truth on the other, *sh.* n. 650. That Ashur *sig.* ratiocination from falses, *sh.* n. 727. That Ashur *sig.* rational truths, and in the opposite sense falses, n. 827. That Ashur *sig.* the rational understanding of the Word, n. 846. That Assyria and king Jareb *sig.* the rational principle perverted as to good and as to truth, n. 962. That whoredom with the sons of Ashur *sig.* the falsification of truth from the rational man, which is effected by ratiocinations, and by sophistications grounded in fallacies, appearances, and scientifics, n. 1029.

ASIA. That Asia *sig.* the clear light of intelligence; it also spiritually denotes the south, which *sig.* the same, n. 21, 58. That in ancient times the church extended through many kingdoms in Asia, n. 21.

ASPECT [*aspectus*]. That aspect, when predicated of the Lord, denotes the Divine Presence and thence Providence, n. 25. See TO BEHOLD. That aspect and sight *sig.* the understanding and thought thence derived, and in the understanding every thing is exhibited as present which is the object of thought, *ill.* n. 25. See SIGHT. TO SEE.

ASPERSION [*aspersio*]. That aspersions *sig.* truths destroyed by falses, n. 519.

ASPS [*aspides*]. That asps and dragons *sig.* sensual things, which are the ultimates of the natural man, n. 714.

ASS [*asinus*]. What is *sig.* by sitting on an ass and the foal of an ass, n. 31. That white asses *sig.* the rational [principle] as to good, n. 355. That a bony ass *sig.* lowest servitude, n. 445. That an ass *sig.* the truth of the natural man, n. 537. That asses *sig.* such things as appertain to the sensual man, n. 654. That the flesh of asses *sig.* the voluntary proprium, n. 654.

ASS, WILD [*onager*]. That wild asses *sig.* those who are in dire falses such as are in the hells, n. 376. That a joy of wild asses *sig.* the affection or love of falses, n. 410. That wild asses *sig.* natural truth, n. 483. That wild asses *sig.* the rational principle, n. 1100.

ASSYRIA [*Assyria*]. See ASHUR.

AT-HAND [*prope*]. See NEARNESS.

ATHANASIAN CREED [*Fides Symbolica Athanasiana*]. Concerning this Creed, n. 1091, 1092, 1094, 1096 to 1100, 1102 to 1104, 1106 to 1109, 1111, 1112, 1114 to 1116, 1118 to 1122, 1124 to 1127, 1129 to 1131, 1133 to 1136, 1138, 1139, 1141 to 1148, 1150 to 1156, 1158 to 1160, 1162 to 1168, 1170.

ATMOSPHERE [*atmosfera*]. That in the spiritual world there are also atmospheres, but spiritual, n. 1287. That the atmosphere of the third or inmost heaven is as pure aura called ether, the atmosphere of the second or middle heaven is as it were aerial, and the atmosphere of the first or ultimate heaven, is as it were watery, but rare and pure, n. 538, 594, 832, 876, 1287. That the atmospheres in the hells are as it were of a gross watery nature verging either to black or red, n. 538.

ATTRACTION and IMPULSION [*tractio et impulsio*]. That with the good after death, there is as it were an attraction unto the Lord as to a common centre, n. 646. That where attraction is there must be impulsion, for attraction without impulsion does not exist, *ill.* n. 646. That attraction is from the Lord, and also impulsion, *ill.* n. 646. That impulsion, as it were from man, corresponding to the attraction from the Lord, is acknowledgment, *ill.* n. 646.

AVEN. What is *sig.* by the high places of Aven being destroyed, n. 391.

AVERSION [*aversio*]. See CONVERSION.

AURA. See ATMOSPHERE.

AUTHORITY [*potestas*]. See POWER. That authority or power, when predicated of the Lord, *sig.* the salvation of the human race, n. 293, 745.

AXE [*securis*]. See HATCHET.

AZAL. That Azal *sig.* separation and liberation, n. 405.

AZAZEL. See GOAT. That azazel or the scape goat *sig.* the natural man not purified, *ill.* and *sh.* n. 730.

B.

BAAL OF JUDAH. That Baal of Judah *sig.* the ultimate of the church, which is called the natural principle, *ill.* n. 700.

BAALPEOR. That Baalpeor *sig.* the adulteration of good, n. 655.

BABEL, BABYLON. See **CHALDÆA, NEBUCHADNEZZER.** That by king of Babel are *sig.* those who profane the goods and truths of the Word, or the profanation of good and truth, n. 257, 374; also, the destruction of truth by falses, and profanation, n. 355, 540, 659; also, the evil and the false vastating, n. 417. That by Babel are *sig.* those who profane goods, n. 275, and by the sea of Babel are *sig.* their traditions, which are adulterations of good from the Word, n. 275. That Babel *sig.* the profanation of good and truth, n. 373, 481; and that the same is *sig.* by Belshazzar king of Babel, n. 373, 481. That Babel *sig.* those who are in the falses of evil, and in the evils of the false, from the love of self, n. 405. That by Babel are *sig.* those who by evils destroy goods, and by Chaldæans those who by falses destroy truths, n. 514. That by the king of Babel near Euphrates is *sig.* the spiritual rational man, n. 557. That Babel *sig.* those who adulterate the Word, n. 569. That Babel *sig.* those who abuse holy things for the purpose of ruling by them, or those who seek to acquire dominion by the holy things of the church, n. 601, 911, 960, 1029. That the inhabitants of Babel *sig.* the profanation and adulteration of the good of love, n. 653. That Babel *sig.* the adulteration of the Word and profanation, n. 724, 730. That the king of Babel *sig.* the evils which destroy, and the Chaldæans their falses, n. 811. That Babylon *sig.* those who have transferred to themselves the divine power of the Lord, n. 879. That Babylon *sig.* the church with the Papists, or the love of ruling over heaven and over earth by the holy things of the church, n. 1021. In what manner Babylon begins and terminates, n. 1029. That Babylon or Babel *sig.* the church in which all the goods of love are destroyed and profaned, and Chaldæa *sig.* the church in which all the truths of faith are destroyed and profaned, n. 1029. That whoredom with sons of Babel and the Chaldæans *sig.* the adulteration of good and the profanation of truth, n. 1029. That Babylon *sig.* the adulteration and profanation of good and truth, n. 1032. That Babylon is called a whore from the falsification and adulteration of the Word, n. 1080, 1200. That Babylon *sig.* those who have profaned the holy things of heaven and the church by domination assumed over them, n. 1097, 1200.

BADGER [*taxus*]. That badger's skin *sig.* knowledges of good, n. 1143.

BAGGAGE [*sarcina*]. That baggage *sig.* knowledges and scientifics in the natural man, n. 434,

BAKE, to [*coquere*]. That to bake *sig.* to prepare and conjoin so as to serve for the use of life, n. 555.

BAKER [*pistor*]. That bakers *sig.* those who compact truths or fables so as to cohere, n. 540. That a baker *sig.* the good of love in like manner as bread, n. 655.

BALAAM. That by Balaam are *sig.* they who, as to the understanding of truth, are illustrated and teach truths, but nevertheless love to destroy by stratagem those who are of the church, *ill.* and *sh.* n. 140.

BALANCES OR SCALES [*libræ seu lances*]. That balances or scales *sig.* the estimations of anything as to truth, n. 373. Hence the weights were formerly made of stone, for stones in the Word *sig.* truths, n. 373.

BALD [*calvus*]. That bald *sig.* those who are without truths from the Word, n. 66. That they who have deprived themselves of intelligence by reasonings from fallacies and from fables, appear in the spiritual world as bald, n. 66, 569, 577. That to induce baldness *sig.* mourning on account of all things of intelligence being destroyed, n. 637. That bald or bald-head *sig.* the Word deprived of the natural sense, which is the sense of the letter, n. 781. Why the forty-two children were torn to pieces by two bears for calling Elisha, bald-head, *sh.* n. 781.

BALSAM [*balsamum*]. That by balsam are *sig.* truths which are grateful by virtue of good, n. 375, 433. That balsam in the opposite sense *sig.* application and thence confirmation of the false, n. 654.

BAPTISM, AND TO BAPTIZE [*baptismus et baptizare*]. That to baptise is to reform and regenerate, n. 71, 183, 374. That baptism is not regeneration, but to be born of water and the spirit *sig.* to imbibe truths, and to lead a life according to them, n. 236. That baptism *sig.* regeneration by the Lord by divine truths from the Word, n. 475. That washings and baptism are only representative and significative rites, n. 475. That to baptize with the Holy Spirit and with fire *sig.* to regenerate man by the divine truth and the divine good of love from the Lord, n. 504. That baptism represents and signifies purification from evils and fables, and also regeneration by the Word from the Lord, n. 724; and the same was represented and signified by the baptism of John, *ill.* and *sh.* n. 724.

BARLEY [*hordeum*]. That wheat and barley *sig.* the good and truth of the external or natural man, or the good and truth of the church in general, n. 374, 911. That wheat and barley *sig.* good and truth from a celestial origin, n. 374; also, goods and truths exterior such as appertain to the literal sense of the Word, n. 375. That a cake of barley *sig.* good and truth natural, such as is the Word in the sense of the letter, n. 617.

BARN [*horreum*]. That to gather into the barn *sig.* to conjoin with heaven, n. 911.

BARREN [*sterilis*]. That the barren which hath not borne *sig.* those who have not yet possessed truths from the Word, n. 223. That the barren *sig.* those who are not of the church, or the Gentiles, and who do not know truths, because they have not the Word, n. 257, 717, 721.

BARS [*vectes*]. That the bars of the earth *sig.* evils, n. 538.

BASHAN. That the mountain of Bashan *sig.* voluntary good, or the good of the will principle, n. 405. That the fatlings of Bashan *sig.* the goods of the natural man from a spiritual origin, n. 650.

BASILISK [*basiliscus*]. That basilisk *sig.* the destruction of the good and truth of the church by faith alone or by faith separated from charity, n. 386, 727.

BASIS [*basis*]. That the bases of the earth *sig.* exterior truths, such as are those of the literal sense of the Word, n. 741.

BATH, a measure [*bathum*]. That a bath *sig.* the same as wine, viz. truth derived from good, n. 675.

BATTLE [*prælium*]. That battle *sig.* dissension concerning truths and goods, also spiritual combat, n. 1003. See **WAR**.

BEAM [*tignum, trabs*]. That to lay [the beams of] the chambers [*triclinia*] of Jehovah *sig.* to form the heavens and the church, n. 594. That by a beam [*trabs*] in the eye is *sig.* a great false of evil, and by a mote in the eye is *sig.* a slight false of evil, n. 746. That a beam [*trabs*] *sig.* the truth of good, and, in the opposite sense, the false of evil, n. 746.

BEAR, not to [*non ferre*]. That not to bear *sig.* to reject, n. 99.

BEAR, to, or **BRING FORTH** [*parere*]. That to bear seven *sig.* to be gifted with all the truths of the church from the Word, n. 401, 721. That the pregnant and she that bringeth forth *sig.* those who receive truths and those who do them, n. 721. That to bring forth *sig.* to perform uses, thus to live and so to be reformed, *sh.* n. 721. That to travail in labour *sig.* to receive the truths of the Word by hearing and reading, n. 721. See **TO TRAVAIL**. That conception *sig.* the reception of truth which is from good, n. 721. That to bring forth sons *sig.* to produce truths from the marriage of truth and good, n. 721. That to bring forth *sig.* the production and fructification of truth from good, n. 724.

BEARD [*barba*]. That by the beard is *sig.* what is ultimate, n. 375; also, the extreme part or principle of the life of man, called the sensual corporeal, n. 417. That the beard *sig.* the ultimate of the rational man, n. 577. See **HAIR**. That the beard of a bear *sig.* divine truth in ultimates, *ill.* n. 781. See **BEARS**.

BEARS [*ursi*]. That bears *sig.* truth in ultimates, n. 66. That bears *sig.* those who are in power from the natural sense of the Word, as well the good as well as the evil, *ill.* and *sh.* n. 781. That the feet of a bear *sig.* fallacies from the sensual principle,

n. 781, 783. That bears out of the wood *sig.* the power derived from the natural or literal sense of the Word, n. 781. That a bear *sig.* the power of divine truth natural, and in the opposite sense, the power of the false against the truth, n. 781. That a bear, in the opposite sense, also *sig.* the power and lust of the natural man to falsify the truths of the literal sense of the Word, n. 781. That white bears represent the power of the spiritual-natural man by the Word, n. 781. Why the forty-two children were torn in pieces by two bears for calling Elisha bald-head, *ill.* and *sh.* n. 781. That to roar as bears and to moan as doves *sig.* the grief of the natural man and thence of the spiritual man on account of falses, n. 781.

BEAST [*bestia, fera*]. That by beasts evil and ferocious are *sig.* evil affections or concupiscences which destroy the church, n. 304, 365, 388, 503, 650. That by the beast of the field is *sig.* the affection of good in the natural man, n. 329, 357, 403, 405, 507, 650, 730. That by man [*homo*] and beast [*bestia*], where mentioned together, are *sig.* the affections of good interior and exterior, n. 342. That by swift beasts [*veredarii*] is *sig.* the external rational principle, which is natural, n. 355; also, things rational as to good, n. 1155. That a beast of burden *sig.* the intellectual principle, n. 375, 444. That by evil wild beasts are *sig.* lusts and falsities arising from the loves of self and the world, and hence evils of life, n. 388. That wild beasts or animals *sig.* the affections of truth and good, which vivify all things of the church, n. 388. That wild beasts of the field *sig.* falsities arising from the delights of the natural loves, n. 388. That the wild beast of the nation *sig.* the false of evil, n. 388. That the wild beast *sig.* the false of evil lusting to destroy, consequently those who are principled therein, n. 388. That wild beasts of the field also *sig.* evils of life arising from falses of doctrine, n. 388. That a wild beast, in the Hebrew, is called *chajah*, denoting life, and when used in the good sense, in which it *sig.* the affection of truth and good, it should be rendered animal, n. 388, 650, 701. That the tame, the mild, and useful beasts are also called wild beasts [*feræ*], and *sig.* the affections of truth and good, n. 388. That there is a difference in the signification where wild beast and beast are mentioned together, and where wild beast only, and beast only, n. 388, end. That by the wild beast of the field are *sig.* the affection and lust of the false and of evil, n. 400, 701. That by beasts [*bestiæ*] are *sig.* the good affections of the natural man, n. 405, 629. That beast [*bestia*] also *sig.* the good of affection, n. 433. That the wild beast of the reed *sig.* the scientific principle of the natural man, n. 439; also, the affection or cupidity of the false originating in the scientifics of the sensual man, which are fallacies, n. 654. That by beast of the field is *sig.* the will principle of man, n. 513. That beasts *sig.* the loves and affections of the natural man in both senses, *ill.* and *sh.* n. 650, 768, 774. *sh.* 1100. That the

beast ascending out of the abyss *sig.* the love of self, n. 650. That by beasts [*bestiæ*] are *sig.* affections of the natural man appertaining to the will, and by wild beasts [*feræ*] are *sig.* affections of the natural man which appertain to the understanding, n. 650. That the wild beast of the forest *sig.* the affection of scientifics, n. 650. That wild beasts in the opposite sense *sig.* the cupidities of falsifying and destroying the truths of the church, n. 650, and beasts, the cupidities of adulterating and destroying the goods of the church, n. 650. That the beasts of the south *sig.* the adulterations of good and falsifications of truth, n. 650. That the beasts of the sea *sig.* the love of dominion and the successive increase thereof, n. 650. That the beasts of the south *sig.* cupidities from the natural man, n. 654. That beasts of the herd *sig.* exterior affections, and beasts of the flock *sig.* interior affections, n. 710. That the wild beast of the field *sig.* the affection of the natural man, n. 739. That the beast ascending out of the sea *sig.* reasonings from the natural man, n. 774, 780, 790, 815. That the beast ascending out of the earth *sig.* confirmations from the literal sense of the Word, n. 774, 885, 932, *ill.* 998. That beasts, both clean and unclean, *sig.* such things as appertain to heaven and to hell, *ill.* and *sh.* n. 781. That the former beast (Rev. xiii.) *sig.* reasonings from the natural man confirming the separation of faith from life, n. 774, 821, 885, *ill.* 998. That the scarlet beast *sig.* the Word as to the holy things thereof, *ill.* and *sh.* n. 1038, 1067. That all the beasts used in sacrifices *sig.* holy things appertaining to the church, *ill.* n. 1038. That beast [*bestia*] in the general sense *sig.* the natural principle as to affection, n. 1038, 1100. That the wild beast of the field *sig.* the affections of good and truth in the natural man, n. 1100. Concerning the souls of beasts, n. 1201, 1202.

BEAST OF BURDEN [*jumentum*]. That a beast of burden *sig.* the intellectual principle or the understanding, the same as a horse, n. 375, 444. See HORSE. That beasts of burden *sig.* truths which have respect to the goods of charity, and that asses are especially so called, which are used for riding and carrying burdens, n. 1154. See ASS.

BEATITUDE [*beatitudo*]. That all the beatitude which the angels enjoy is by truth from good, or by the spiritual affection of truth, the spiritual affection of truth being derived from good, forasmuch as good is the cause of truth, n. 484. That they who are in divine truths are in the life of heaven, consequently in eternal beatitude, n. 484.

BEAUTY [*pulchritudo*]. That beauty *sig.* intelligence and wisdom, n. 240, 617, 619, 637, 717. That to confide in beauty *sig.* intelligence from the proprium, n. 240. That beauty also *sig.* the wisdom of truth from good, n. 453. That every one in the spiritual world is beautiful according to his truth from good, n. 652. That beauty *sig.* the affection of truth and thence intel-

ligence, n. 654. That by the beauty of the Lord is *sig.* divine truth, n. 863. That the angels derive all their beauty from conjugal love, *ill.* n. 1001. See LOVE.

BED [*lectus*]. That a bed *sig.* the natural man; also, doctrine, and the doctrinals which are in the natural man, n. 163. That in the corner of a bed and in the extremity of a couch *sig.* to be in a small degree in natural lumen, from a spiritual principle, and hence in some truths, n. 163. That beds of ivory *sig.* the fallacies of the senses, upon which doctrine is founded; and to stretch upon couches *sig.* to confirm and multiply the falses thence derived, n. 163. That to be in one bed *sig.* to be in one doctrine, n. 163. That to take up the bed and walk *sig.* doctrine and a life according thereto, n. 163. Concerning the bed of Og, king of Bashan in Rabbah, n. 163. That Jacob, inasmuch as in the Word he *sig.* the doctrine of the church, therefore when he is spoken of, there appears in the spiritual world from above to the right, as it were, a man lying in a bed, n. 163, end.

BEE [*apis*]. That the bee in the land of Assyria *sig.* reasonings from the scientifics of the natural man, n. 410.

BEELZEBUB. That Beelzebub the god of Ekron *sig.* the god of all falses, and being interpreted is the Lord of flies, flies signifying the falses of the sensual man, n. 740.

BEER. That Beer *sig.* a well or fountain, and a well or fountain, in the spiritual sense *sig.* the Word and doctrine from the Word, n. 537, 727. See WELL. FOUNTAIN.

BEGINNING AND END [*principium et finis*]. That the beginning and the end in relation to the Lord *sig.* from eternity to eternity, n. 41. That the beginning of the workmanship of God *sig.* faith derived from the Lord, *ill.* n. 229.

BEHEMOTH. That Behemoth *sig.* the natural man as to goods, which are called the delights of natural love, n. 455; also, the natural affections appertaining to man, n. 507.

BEHIND ME [*post me*]. That behind me *sig.* manifestly, *ill.* n. 55.

BEHOLD, to [*aspicere*]. That the Lord beholdeth or looketh at angels and men in the forehead, and they behold the Lord through the eyes, n. 242, 852. That the Lord is seen solely by those who are in good and in truth derived from good, n. 270. That to behold *sig.* perception, n. 354.

BELIEVE IN GOD, to [*credere in deum*]. That to believe in God is to know, to will, and to do, n. 349. That by believing in God, the ancients understood, the knowledge and understanding of truths, and, at the same time, the willing and doing of them, and this from the Lord, n. 813.

BELLS [*tintinnabula*]. That bells *sig.* scientific truths, n. 204. That the bells of the horses *sig.* scientific truths from the intellectual principle, n. 204; also, scientifics and knowledges, and thence preachings, which are from the understanding of truth, n. 355.

That the same is *sig.* by the little bells of gold upon the borders of Aaron's cloak, or all things of doctrine and worship, n. 355.

BELLY [*venter*]. That the belly from correspondence *sig.* the world of spirits, n. 580. That the belly denotes what is interior, n. 618, *ill.* and *sh.* 622. That the womb or belly *sig.* spiritual conjugal love, n. 618. That the belly *sig.* the interiors of the Word, which are called spiritual, *ill.* and *sh.* n. 622. That the belly, from its correspondence, *sig.* the interiors of the understanding and thought, n. 622. That in the spiritual world no one lieth with the belly upon the earth, the reason thereof, n. 622. That the fruit of the belly, and the desires of the belly, denote spiritual offspring, and *sig.* science, intelligence, and wisdom, for into these man is reborn when he is regenerated, n. 622. That the fruit of the belly *sig.* the good of love and the truth of that good; also, those who are in good by truths, n. 710. That the desires of the belly *sig.* truths procured, n. 710. That the term belly is used where truths are treated of, and the womb where good is treated of, n. 710. That the belly *sig.* the faith and understanding of good, *ill.* n. 750.

BELOVED [*dilectus*]. That by the beloved is *sig.* the Lord, n. 375.

BELOW [*infra*]. See ABOVE.

BENEDICTION [*benedictio*]. That benediction or blessing, when predicated of the Lord, *sig.* acknowledgment, glorification, and thanksgiving, n. 340, 343. That by blessing or benediction, when predicated of man, is *sig.* reception of divine truth and good, n. 340, 466. That to bear blessing *sig.* the reception of divine truth, and to bear justice the reception of divine good, n. 340. That blessing *sig.* heaven and eternal felicity thence derived, n. 340. That to bless himself *sig.* to instruct himself in divine truths and to apply them to life, n. 340. That blessing or to bless, in the opposite sense, *sig.* to love the evil and the false, and to imbibe them, n. 340. That by blessing or benediction are *sig.* the reception of divine truth, and fructification thence derived, whence are felicity and life eternal, n. 465. That benediction *sig.* the multiplication and fructification of divine truth, thus intelligence, n. 507, 518. That to bless *sig.* instruction, n. 644. That benedictions of the paps *sig.* the affections of good and truth, and benedictions of the womb *sig.* the conjunction of good and truth, n. 710.

BENJAMIN. That Benjamin *sig.* the conjunctive principle of truth and good, or the conjoining medium in the natural principle, n. 440, 449. That Benjamin *sig.* the conjunction of those who are in the first or ultimate heaven with the Lord, n. 448, 449. That Benjamin and thence the tribe from him *sig.* the spiritual celestial principle in the natural man, in like manner as Joseph in the spiritual, n. 449. See JOSEPH. That Benjamin, in the original tongue, *sig.* a son of the right hand, *ill.* n. 449. That the

sons of Benjamin *sig.* the conjunction of good and truth, *ill.* n. 449. That little Benjamin *sig.* the innocence of the natural man, n. 449. That by Benjamin is *sig.* the Word in the ultimate sense, which is natural, *ill.* and *sh.* n. 449. That by Benjamin is *sig.* the conjunction of the spiritual man with the natural, and by Joseph the conjunction of the celestial man with the spiritual, n. 449. See JOSEPH.

BETHEL. That by the altars of Bethel is *sig.* worship from evil, n. 316, 391. That by Bethel is *sig.* the ultimate of good, n. 391.

BETHLEHEM. That Ephratah Bethlehem *sig.* the spiritual church which is in truths from good, or in faith from charity, n. 434. That Bethlehem *sig.* truth conjoined to good in the natural man, n. 449. The reason why the Lord was born in Bethlehem, and also David, and who was there anointed king, *ill.* n. 449. That Ephratah and Bethlehem *sig.* the spiritual natural principle, n. 684. That Bethlehem *sig.* the spiritual principle, n. 695. That Ephratah *sig.* the Word as to its natural sense, and Bethlehem the Word as to its spiritual sense, n. 700.

BETHOGARMA. That Bethogarma *sig.* those who are in internal worship, *ill.* n. 355.

BETHSAIDA. That Bethsaida *sig.* damnation on account of non-reception of the Lord, *ill.* and *sh.* n. 239.

BIND, *to* [*ligare*]. That to bind with cords *sig.* to conjoin, n. 391.

BIRD OR FOWL [*avis*]. That the birds of heaven *sig.* the rational and intellectual principles, or things intellectual and rational, or spiritual truths, n. 280, 281, 282, 357, 388, 400, 513. That as birds flying *sig.* circumspection and presence; also, omnipresence, n. 282. See TO FLY. That birds *sig.* the affections of truth from which is intelligence, n. 282. That the winged bird *sig.* the spiritual understanding of truth, n. 282, and which flyeth towards heaven *sig.* the circumspection which appertaineth to intelligence in things divine, n. 282. That feathers *sig.* spiritual good from which truths are derived, n. 283. That by the bird of every wing is *sig.* spiritual truth in all its compass, n. 329, 650. That birds *sig.* knowledges both of the truth and the false; also, thoughts, ideas, and reasonings in both senses, with a variety according to their genera and species, n. 388, *ill.* and *sh.* 1100. That by the bird of wing is also *sig.* the delight of good and truth appertaining to the spiritual man, n. 388. That the bird of the heavens signifies thoughts from the understanding or spiritual thought, n. 483, 701; also, thoughts derived from the affections of the natural man, n. 650. That the bird Zabua *sig.* reasonings from falses, n. 650. That a bird *sig.* thought concerning the truths of the Word, and the understanding of them, n. 684. That the bird of abominations *sig.* faith alone, n. 684. That upon the bird of

abominations shall be desolation *sig.* the extinction of all truth by the separation of faith from charity, n. 684. That unclean and hateful birds *sig.* falses from the falsified truths of the Word, n. 1100. That the bird of wing *sig.* thoughts, n. 1100. That birds of heaven *sig.* thoughts of the rational man, n. 1100. That bird from the east *sig.* truth from the good of love, n. 1100. That birds, in the opposite sense, *sig.* fallacies from the sensual man, and reasonings from falses against truths; also, falses themselves, worse and more noxious according to the genera and species of the unclean birds, *ill.* and *sh.* n. 1100. That birds *sig.* such things as relate to the understanding and thence to the thought, n. 1243. That birds *sig.* falses from hell; also, the infernal genii, who are in those falses, *ill.* n. 1249.

BITTER, BITTERNESS [*amarum, amaritudo*]. That bitter and bitterness *sig.* what is falsified by a commixtion of truth with the falses of evil, n. 522. That bitter *sig.* what is undelightful, and is of various kinds, and has different significations, n. 522. That bitter *sig.* what is undelightful from adulterated truth, *ill.* n. 618. Concerning the cause of bitterness of savour with spirits and angels, *ill.* n. 618. That bitter, also, *sig.* the truth of good adulterated, *sh.* n. 618. That bitteresses *sig.* perversions and thence falsities from which the Word becomes undelightful, n. 624. That bitter waters *sig.* those things which are apparently true, but are derived from falses, n. 1145.

BLASTING and MILDEW [*uredo et rubigo*]. That blasting and mildew *sig.* evil and the false in extremes, or from the corporeal sensual principle, n. 638.

BLASPHEME, to, BLASPHEMY [*blasphemare, blasphemia*]. That blasphemy *sig.* scandalous reproach and invective from those, who say they acknowledge the Lord, &c., and nevertheless are in evils and falses, n. 119. That blasphemy *sig.* the adulteration and falsification of the Word, n. 778, 797, 991, 1027, 1039. What is *sig.* by blasphemy against the Holy Spirit and by a word against the Son of Man, *sh.* n. 778. That blasphemy against the Holy Spirit *sig.* the falsification of the Word even to the destruction of divine truth in its genuine sense, n. 778; also, to deny the sanctity of the Word, n. 1085. That there are various names for the genera of blasphemy, n. 778, end. That blasphemy against God *sig.* the falsification of divine truth or the Word, n. 797. That to blaspheme *sig.* to falsify divine truth, thus the Word, which is from the Lord, and which is the Lord, n. 798, 1027; also, to falsify divine truth even to the destruction thereof in heaven, n. 984, 991.

BLACK, BLACKNESS [*niger, ater, atrum*]. That black *sig.* what is not true, n. 372. That blackness *sig.* the privation of truth, n. 372. That blackness *sig.* the false of evil, n. 412.

BLESSED [*benedictus*]. That by he that is blessed is *sig.* the Lord, n. 435.

BLESSED [*beatus*]. That the blessed *sig.* those who are happy to eternity, thus in whom heaven is, n. 12, 1347, 1354. That blessed *sig.* to be in a happy state, n. 1006. That the blessed *sig.* those who are in heaven, or will come into heaven, n. 1225.

BLESSING [*benedictio*]. See **BENEDICTION**.

BLIND, BLINDNESS [*cæcus. cæcitas*]. That the blind *sig.* those who have no understanding of truth, n. 238, 239, 721. That by all the blind whom the Lord healed are *sig.* those who are in ignorance and receive Him, and are illustrated by the Word from Him, n. 239. That blindness is predicated of the understanding when it hath no apperception of truth, n. 355.

BLOOD [*sanguis*]. That the blood of the Lord *sig.* divine truth, or truths derived from good, *ill.* n. 30, 298, *ill.* and *sh.* n. 329, 748, 960, 1049, 1193. That by blood, in the opposite sense, is *sig.* the false principle which offers violence to truth, n. 30, *ill.* and *sh.* n. 329, 405, 923, 1193. That not to be of bloods *sig.* not to be in a life contrary to good and truth, n. 295. That bloods *sig.* the evils which offer violence to the goods of love and charity, and altogether destroy them, n. 304, 329. That by blood is *sig.* the intellectual proprium of man, n. 329. That to be polluted with blood *sig.* to be altogether in falses, n. 329. That blood *sig.* the falsification of the literal sense of the Word, or divine truth falsified, n. 329, 391, 503, 539, 645, 923, 966, 970, 976. That to shed innocent blood *sig.* to destroy the good of love and charity, n. 329, 730. That by blood, in the perverted sense, is *sig.* all violence offered to divine good and divine truth, and thus to the Lord, n. 394, 923. That bloods *sig.* falses of evil, n. 475, 512. That blood *sig.* divine truth by which man hath the good of love, n. 600, 923, 1049. That blood and wine *sig.* the divine truth proceeding, n. 617. That blood *sig.* interior truths, n. 617. That blood *sig.* the truth of the Word, and thence of doctrine derived from the Word, n. 645, 1050. That to shed blood *sig.* to offer violence to charity, and also to divine truth which is in the Word, which is to falsify it, n. 645, 730, 975, 1049. What is *sig.* by the blood of the new covenant, n. 701. That blood corresponds to truth and thence *sig.* truth, n. 962. That to drink blood *sig.* to imbibe falses, n. 976. That the blood of the saints *sig.* divine truths, n. 1049. That blood, in the opposite sense, *sig.* violence offered to the Word, consequently to the Lord, *sh.* n. 1237.

BLUE [*hyacinthinum. cœruleum*]. That blue *sig.* the love of truth, n. 427. That blue, in the opposite sense, *sig.* the cupidity of the love of the world, and thence of every thing false, n. 576. That blue is a celestial colour and *sig.* truth from a celestial origin; and in the opposite sense, what is false from a diabolic origin, n. 576. That blue and purple from the isles of Elisha, *sig.* the spiritual affection of truth and good, n. 576. That blue [*cœruleum*], as derived from the sky, *sig.* truth, n. 1063.

BOAR [*aper*]. That by the boar out of the wood are *sig.* the evil lusts of the natural man, n. 383.

BODY [*corpus*]. That the body mentioned in Luke xvii. 37, *sig.* the spiritual world, n. 281. That the body is said to be lucid when the understanding is in truths from good; and it is said to be darkened when the understanding is in falses from evil, n. 313. That all acts of the body correspond to the affections of the mind, so that they are one by correspondences, n. 463. That the body *sig.* the good of love, which is the good of the will, n. 750. See **FLESH, BONE**.

BONDS or BANDS [*vincula*]. See **BOUND**.

BONE [*os*]. That bone *sig.* truth in the ultimate of order, and in the opposite sense, the false, n. 167, 659; and dry bones falses derived from evil, n. 659. That bones *sig.* the ultimates of divine truth, or truths in their ultimate or the Word, n. 196, 313, 364. That dry bones *sig.* those who have no spiritual life, or, in whom there is not any spiritual life by divine truth, n. 418, 419, or, the state of the church destitute of the goods of love and the truths of doctrine, n. 666. That the bones of the body correspond to the truths of the natural man, the flesh to the good of the natural man, and all things appertaining to the body to things spiritual, n. 619. That the bone of a [dead] man *sig.* infernal false, n. 659.

BOOK [*liber*]. That the book of life denotes heaven; or, that principle appertaining to man which corresponds to the heaven appertaining to him, *ill.* and *sh.* n. 199. That by all the days which were written in the book is *sig.* all the states of life, n. 199. That the volume of the book *sig.* the same as the book of life, n. 222. That by the book or the book of life is *sig.* the state of life of all in heaven and on earth, and by its being written is *sig.* what is implanted by the Lord, n. 299, 303. That where a book is mentioned in the Word a volume or scroll is understood, n. 299. That to open and to loose the seals of the book *sig.* to know and to perceive, n. 303. What is *sig.* by opening, reading, and looking into the book, *ill.* n. 306. That the little book open *sig.* the Word manifested, n. 599, 615. That the little book *sig.* the Word, n. 620. That books *sig.* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 1277. That the book of life is the Lord considered as the Word, consequently the Word, n. 1361. That to be written in the book of life *sig.* him who believes in the Lord, and lives according to His commandments, *sh.* n. 1284. That not to be written in the book of life *sig.* the contrary, n. 1284.

BORDER or BOUNDARY [*finis, terminus*]. That boundaries [*termini*] *sig.* truths, n. 231. That a border [*finis*] *sig.* the natural man, in the things by which the goods and truths of the spiritual man are terminated, n. 401. That by border or boundary [*terminus*] is *sig.* the ultimate ground or principle

into which things interior fall and terminate, and in which they are contained together, n. 403. Concerning the boundaries in the spiritual world, eastward and westward, and northward and southward, *ill.* n. 406.

BORDERS OF A GARMENT [*fimbriae*]. See **TRAIN**.

BORN, *to be* [*nasci*]. That to be born of God *sig.* to be regenerated by the truths of faith and by a life according to them, n. 329, end, 745, 768, 802. That born not of bloods *sig.* not to have falsified and adulterated the Word, n. 745, 802. That born not of the will of the flesh *sig.* not to be in evils from proprium, n. 745, 802. That born not of the will of man *sig.* not to be in falses from proprium or from the pride of self-derived intelligence, n. 745, 802.

BOTTLES [*utres*]. That bottles *sig.* knowledges which contain truth denoted by wine, n. 195. See **WINE**. That by bottles of tile, the work of the hands of the potter, are *sig.* evils of life derived from falses of doctrine, which are from self-derived intelligence, n. 242. That by old bottles are *sig.* the statutes and judgments of the Jewish church, and by new bottles the precepts and commandments of the Lord, *ill.* and *sh.* n. 376.

BOUNDARY [*terminus*]. See **BORDER**.

BOUGH OR BRANCH [*ramus*]. See **TREE**. That to form the bough *sig.* to multiply truths, n. 281. That the branch *sig.* spiritual truth, and the rush the sensual scientific, n. 559. That entwisted branches *sig.* the scientifics of the natural man, n. 727.

BOUND, *to BIND*, **BONDS OR BANDS** [*vinculus, vincere, vincula*]. That to be bound in prison *sig.* to be detained and separated from truths; also, to be tempted, *ill.* n. 122. That to cast into custody, when predicated of those who are in the spiritual affection of truth, *sig.* to assault, and to endeavour to deprive them of truths from the Word, n. 122. That by the bound are *sig.* they who are in falses, and desire to be loosed from them, n. 239, 386, 537. That by the bound in the pit are *sig.* those who are in falses from ignorance, and nevertheless in the desire of knowing truths, n. 329. That to be bound in chains *sig.* to be tied by falses, n. 652. That they are said to be in bonds with whom the cupidities of the natural man are restrained, n. 654. That the bound in the pit were liberated by the Lord after He had finished the work of redemption, n. 659. That bands of the neck *sig.* falses, which hinder truths from entering, n. 687. That to open the bands of the neck *sig.* to reject falses and evils, and to be in truths and goods, n. 687.

BOW [*arcus*]. See **ARROW AND DART**. That by a bow is *sig.* the doctrine of truth combating against the doctrine of the false, and in the opposite sense, the doctrine of the false combating against the doctrine of truth, n. 238, 273, 278, 281, 355, 357, 433, 734, 866. That a bow also *sig.* the doctrine of charity and

faith, from which evils and falses are combated and dissipated, n. 356, 357, 358. That arrows, javelins, and darts, *sig.* truths of doctrine which combat, n. 357, 684, 866. That a bow of brass *sig.* the doctrine of charity, or the doctrine of the good of life, n. 357, 734. That when the bow *sig.* the doctrine of the false, to shoot with the bow *sig.* to deceive, and the dart the false itself, *sh.* n. 357. That by a bow is *sig.* the doctrine of truth combating against falses and evils, and dissipating them; and in the opposite sense, the doctrine of the false combating against truths and goods and destroying them, *ill.* and *sh.* n. 357. That a bow *sig.* the false of doctrine, n. 710. That a quiver *sig.* doctrine from truths, the same as a bow, n. 724.

BOWELS [*viscera*]. That to be moved in the bowels *sig.* mercy and charity from an interior principle, n. 444. That the bowels *sig.* the interiors, and the interiors of the Word, *ill.* and *sh.* n. 622. That the bowels *sig.* the interiors of the thought, and of the understanding, *ill.* n. 622.

BOX-TREE [*buxus*]. That the box *sig.* the understanding of good and truth in the natural principle, n. 730.

BOY AND GIRL [*puer et puella*]. That boys and girls *sig.* the affections of truth and good in which there is innocence, or the truths and goods of innocence, n. 223, 652, 863. That boys *sig.* charity, n. 270. That a boy *sig.* the truth of the church, and a girl, the good of the church, n. 376. That a little boy *sig.* innocence and love to the Lord, n. 780.

BOZRAH. That the garments of Bozrah *sig.* the ultimate of the Word, which is its literal sense, n. 359. That Bozrah *sig.* vintaging, and vintaging is predicated of truth, n. 922. That Bozrah *sig.* the divine truth of the Word, and Edom, the divine good of the Word, *sh.* n. 922.

BRACELETS [*armillæ*]. That bracelets *sig.* the truths and goods of the church, n. 195. That bracelets upon the hands *sig.* specifically truths derived from good, n. 242. That bracelet upon the arms *sig.* the power of truth from good, n. 358.

BRAIN [*cerebrum*]. That the brain *sig.* intelligence and wisdom, in like manner as the head, n. 559. See HEAD. That all and singular things of the body are ruled from the brains, *ill.* n. 775.

BRAMBLE [*rhamnus*]. That the bramble *sig.* the evil of the false, n. 638. See THORN AND BRIAR.

BRANCH [*ramus*]. See BOUGH.

BRAND [*titio*]. That a brand plucked out of the fire *sig.* that there was but little of truth remaining, n. 740.

BRASS [*æs, seu æs levigatum, chalcobalanum*]. That brass and fine brass *sig.* natural good, and when predicted of the Lord *sig.* divine natural good, n. 69, 70, 279, 1147. That vessels of brass *sig.* scientifics of natural good, n. 70. That brass *sig.* the external of the church, n. 70. What the serpent of brass repre-

sented and thence signified, n. 70, 581. See SERPENT. That brass *sig.* good in the ultimates, or the good of the external or natural man, n. 176, 279, 355, 391, 405, 587. That by walls of brass is *sig.* the good which defends the doctrine of truth, n. 219. That mountains of brass *sig.* the good of love in the natural man, n. 355.

BREACH [*confractio*]. That a great breach *sig.* the dissipation of good and truth, n. 449.

BREAD [*panis*]. That bread *sig.* the good of love and charity, n. 71, 252, 386, 433, 480, 513, 600, 650, 655, 675. What is *sig.* by all drink and food in general, n. 71. See FOOD. That to give bread to the hungry *sig.* from the good of charity to instruct those who desire truths, n. 195, 386. That by bread and water in the Word is *sig.* all the good of love and truth of faith, n. 304, 701. That bread *sig.* the divine good of the divine love of the Lord, and as to man, that good received by him, n. 329, 412. See HOLY SUPPER. That bread and wine *sig.* goods and truths in the spiritual man, n. 340. That bread *sig.* interior good, n. 375. That bread, in the supreme sense, *sig.* the Lord as to divine good, n. 376, 513, 899. That to break the staff of bread *sig.* to destroy every thing celestial and spiritual from which spiritual nourishment is derived, or good and truth which nourish the soul, n. 386, 675. That the bread made of fine flour, which was the meat offering, *sig.* celestial good, n. 491. That bread *sig.* all spiritual food, and spiritual food denotes instruction in truths and goods, whence come intelligence and wisdom, n. 537, 555. That to break bread *sig.* to communicate good with another, n. 617. That fulness or satiety of bread *sig.* contempt of all good and truth appertaining to heaven and the church, so as even to nauseate them, n. 653. That by the bread of straitness are *sig.* temptations as to the good of love, n. 600. That the bread of life *sig.* divine good united with divine truth proceeding from the Lord, n. 899.

BREADTH [*latitudo*]. That breadth *sig.* truth and its quality, n. 278, 355, 435, 627, *ill.* and *sh.* 629, 654, 675. That the breadth of the earth *sig.* the truths of the church, and, in the opposite sense, fables, n. 304, 811. That breadth of spaces *sig.* truths from good in multitude and extension, n. 514, 644. That breadth *sig.* the truth of doctrine from the Word, n. 666. That breadth *sig.* the truth of the church, and length the good of the church, *ill.* and *sh.* n. 1315, 1316. See LENGTH.

BREAST and BOSOM [*pectus, sinus, mamma, mammilla*]. See PAPS. That the breast *sig.* the good of spiritual love, *ill.* n. 65, 952. That the breast or thorax *sig.* the spiritual affection of truth, n. 557. That the breast, even to the loins, corresponds to the middle or second heaven, n. 600, 606. That the bosom and breast *sig.* spiritual love, which is love in act, *sh.* n. 821. That the bosom or breast of the Lord *sig.* the essential divine love, n.

821. That in heaven they who are in the province of the breast are in spiritual love, n. 821.

BREAST-PLATE or **COAT OF MAIL** [*thorax seu lorica*]. That breast-plates or coats of mail *sig.* defences against evils and falses in combats, and, in the opposite sense, defences of evils and falses against goods and truths, *ill.* and *sh.* n. 557, 576. That breast-plates, as breast-plates of iron, *sig.* persuasions against which truths do not prevail, *ill.* n. 557.

BREATH, *to* **BREATHE** [*halitus, exspirare*]. See **RESPIRATION**. That by the breath of the nostrils of Jehovah, and by the breath of his mouth, are *sig.* divine truth and spiritual life, with those who receive it, n. 419. That breathing or respiration is predicated of truths, n. 419. That to breathe out the soul *sig.* to perish as to all truths, n. 721.

BREECHES [*femoralia*]. That breeches of linen *sig.* truths covering, n. 1009.

BRICK [*later*]. That bricks *sig.* falses from self-derived intelligence, n. 324; or, falses which are invented, and do not cohere with truths, n. 540. That a brick furnace *sig.* doctrine compacted from things fictitious, n. 540. That bricks *sig.* falses of doctrine, and to burn incense upon them *sig.* worship from falses of doctrine, n. 659.

BRIDEGROOM, **BRIDE** [*sponsus, sponsa*]. See **NUP-TIALS**, **MARRIAGE**. That by the bridegroom is *sig.* the Lord as to conjunction with heaven and the church by love and faith, *sh.* n. 252, 840, 1189, 1290. That the bride and wife *sig.* heaven and the church, when the Lord is called the bridegroom and husband, n. 1120, 1189. That the new church, which is the New Jerusalem, is called the bride, the Lamb's wife, n. 1358. That the church is called the bride while it is establishing, and that it is called the wife when it is established, n. 1304. That at the end of the Apocalypse the bride and bridegroom speak, that is, the Lord and the Church, as if it were during the desponsation, n. 1363.

BRIDLE [*frænum*]. See **HORSE**.

BRIGHTNESS or **SPLENDOR** [*splendor*]. That brightness or splendors *sig.* the goods of truth, because light *sig.* truth, and truth is resplendent from good, n. 526.

BRING-FORTH, *to* [*parere*]. That to bring-forth *sig.* to multiply truths and good, n. 388. That to bring-forth judgment *sig.* to instruct, n. 409. See *to* **BEAR**.

BROAD PLACE or **WAY** [*vicus*], *or a district or division of a city*. That the broad places *sig.* truths of doctrine and truths of life, *ill.* and *sh.* n. 652.

BROTHER [*frater*]. That brother *sig.* the good of love or of charity, *sh.* n. 46, *sh.* 746. That by brethren are *sig.* all who are in the good of charity, n. 355, 365, 397, *sh.* 746. That by brethren are *sig.* good and truth, n. 375. That by a man [*vir*] and brother are *sig.* truth and good, n. 746. That by brother and

companion are *sig.* good from which is truth, and truth from good, and, in the opposite sense, evil from which is the false, and the false from evil, *ill.* and *sh.* n. 746. That by the Lord's brethren are *sig.* those who are in the good of charity from Him, and by sisters those who are in truth from that good, and by mother is *sig.* the church from them, *sh.* n. 746.

BRUISED [*contusus*]. That being bruised *sig.* what is broken and not in coherence with any interior truth, which can alone cause consistency, n. 627. That a bruised reed *sig.* divine truth sensual with the simple and infants, *sh.* n. 627.

BUCKLER [*clypeum*]. That a buckler *sig.* the false destroying truth, n. 357. That a buckler, which defends the breast, *sig.* defence against falses, which destroy charity, n. 734.

BUILD, to [*ædificare*]. That to build *sig.* to establish anew, n. 684. That to build a house *sig.* to establish the church, n. 734.

BULLOCK [*juvencus*]. That bullocks *sig.* natural spiritual good, which is the good of charity, n. 391.

BUNDLE [*fasciculus*]. That to gather into bundles *sig.* to conjoin together every species of falses from evil, n. 911.

BURN, to, and to SET FIRE TO [*comburare et incendere, ardere*]. That to set fire to *sig.* to consume by evils, n. 257. That to be burned *sig.* to perish by falses or cupidities originating in evil, n. 504, 506. That to burn is predicated of the love which is of man's proprium, which love is signified by fire, n. 517. See **FIRE**. That to burn with fire *sig.* to destroy those things of the church which are profaned by the love of ruling, n. 1083. That to be burned *sig.* to perish by the fire of hell, n. 1083.

BURNING [*adustio*]. That burning *sig.* the insanity which is from self-derived intelligence, n. 637. That burning instead of beauty *sig.* folly instead of intelligence, n. 637. That burning *sig.* damnation and punishment of evils, n. 1173.

BURNT-OFFERING AND SACRIFICE [*holocaustum et sacrificium*]. That burnt-offerings and sacrifices *sig.* all representative worship from the good of love and the truths of faith thence derived, n. 314, 329, 391, 444, 491. That burnt-offerings *sig.* all worship grounded in the good of love from the Lord to the Lord, n. 314. That by the altar of burnt-offerings was *sig.* worship from the good of celestial love, n. 324, 449, 491. That to sacrifice, in the opposite sense, *sig.* worship from falses of doctrine, n. 324. That sacrifices were unknown to the ancients, and abolished after the advent of the Lord, n. 391. That to sacrifice the sacrifices of justice *sig.* worship from truths derived from good, n. 445. That sacrifice *sig.* worship from spiritual good, n. 449, 491. That burnt-offerings *sig.* things celestial, and sacrifices things spiritual, n. 725.

BURY, to, BURIAL, SEPULCHRE, MONUMENT, or TOMB [*sepelire, sepultura, sepulchrum, monumentum*]. That to

be buried or burial *sig.* resuscitation into life and resurrection, *ill.* and *sh.* n. 659. That not to be put in monuments, or not to be buried, *sig.* eternal damnation, n. 659. That to sit in sepulchres *sig.* to be in filthy loves, n. 659. That a sepulchre *sig.* infernal evil, *sh.* n. 659. That a sepulchre also *sig.* the removal and rejection of the false from evil, *sh.* n. 659. That to go forth out of the sepulchre *sig.* out of the material body, n. 659. That to be buried, burial, and sepulchre, *sig.* regeneration and resurrection, n. 687, that the same is *sig.* but eminently so, by the sepulchre where the Lord was, n. 687.

BUTLER [*pincerna*]. That a butler *sig.* the truth of doctrine, in like manner as wine, n. 655.

BUTTER [*butyrum*]. That butter *sig.* the good of love celestial and spiritual, n. 304. That butter of the herd *sig.* the good of truth external, n. 314. That butter *sig.* the good of external affection, and oil the good of internal affection, n. 537. That butter *sig.* divine good spiritual, and honey divine good natural, n. 617, 619. That butter *sig.* the delight of spiritual good, and honey the delight of natural good, *sh.* n. 619.

BUY, to, BOUGHT [*emere, empti*]. That to buy *sig.* to procure and appropriate to themselves, *ill.* n. 242, 376, 617. That to buy and to sell *sig.* to procure and communicate, or to learn and to teach the knowledges of truth and good, n. 355, 840, 860, 1104. See to TRADE, *ill.* and *sh.* n. 840. That to buy *sig.* to acquire such things as will conduce to spiritual life, *sh.* n. 840. That the bought and redeemed *sig.* those who receive instruction from the Word, and are brought back from falses to truths, *ill.* n. 860.

C.

CAGE [*custodia*]. That the cage of unclean spirits *sig.* the hell of those who are in evils from the adulterated goods of the Word, and abstractedly the evils themselves, which are adulterated goods, *ill.* n. 1099. That the cage of unclean and hateful birds *sig.* the hell of those who are in falses from the falsified truths of the Word, and abstractedly the falses themselves, which are falsified truths, *ill.* n. 1100.

CAIN. That Cain *sig.* faith alone separate from charity, n. 329. That Cain represents the truth of faith, and Abel the good of charity, *ill.* n. 427. That Cain *sig.* the knowledges of truth and good separate from a life according to them, n. 817. That Cain *sig.* truth separate from good, and Abel good conjoined to truth, *sh.* n. 817.

CAKE [*placenta*]. That to make cakes to Melecheth *sig.* worship from evils, n. 555.

CALEB. That Caleb represented those who were to be in-

produced into the church, n. 768. That the seed of Caleb *sig.* the truth of the doctrine of the church, n. 768.

CALF [*vitulus seu juvencus.*] That the calf (Rev. iv. 7) *sig.* divine good as to protection, n. 278. That a calf *sig.* the good of the natural man, *ill.* and *sh.* n. 279, 587. That to eat the calves from the midst of the stall *sig.* to imbibe the knowledges of external goods, or of the natural man, n. 279. That to grow as fatted calves *sig.* the increase of all good, n. 279. That a fatted calf *sig.* the good of love and charity, n. 279. That a calf cut into two parts *sig.* the good proceeding from the Lord on one part, and the good received by man on the other, whence there is conjunction, *sh.* n. 279. Whence it was that a calf was made in the desert and in Samaria, *ill.* n. 279. That calves were sacrificed because they *sig.* the good of the natural man, n. 279. That calf *sig.* the innocence of the last degree, such as appertains to those who are in the first or ultimate heaven, and the good thereof is called natural spiritual good, n. 314, 780. That by a calf is *sig.* the good of the church, n. 370. That calves of the people *sig.* the goods of the church in the natural man, n. 439, 627. That to kiss calves *sig.* to become merely natural, n. 587. That a calf *sig.* the first affection of the natural man, together with its good of innocence, n. 650.

CALL, to [*vocare*]. That to call, and to call by name, *sig.* to acknowledge the quality of any one, n. 746. See **NAME**.

CALLED [*vocati*]. That the called *sig.* those who are in love to the Lord, and the angels of the third heaven are so denominated, *ill.* n. 1074. See **ELECT**, **FAITHFUL**. (But see the *Ap. Rev.* n. 744.)

CAMEL [*camelus*]. That a troop of camels *sig.* all who are in the knowledges of truth and good, n. 242. That camels *sig.* scientifics for confirmation, n. 417. That camels' hair *sig.* the ultimate principle of the natural man, which is sensual, n. 543; also, such as are the exteriors of the Word, n. 619. That camels *sig.* such things as appertain to the natural man, n. 654. That camels *sig.* the knowledges of truth, n. 799.

CAMP [*castra*]. That the camp of the sons of Israel *sig.* heaven and the church, n. 922. That without the camp *sig.* hell, n. 922.

CANA OF GALILEE. That Cana of Galilee *sig.* the church among the Gentiles, n. 376.

CANAAN. That the land of Canaan *sig.* heaven and the church with its truths and goods, n. 141, 419, 430, 433, 475, 503, 619, 644, 659, 730. That the lip or language of Canaan *sig.* genuine truths of the church, n. 223. That the land of Canaan *sig.* the spiritual man or spiritual principle, and Assyria or Ashur the rational, n. 569, 730.

CANDLE [*lucerna, candela*]. That a candle *sig.* in general, truth from good, and thence intelligence, n. 223. See **LAMP**. That to light a candle *sig.* inquisition from affection, n. 675.

CANDLESTICK [*candelabrum*]. That the seven candlesticks *sig.* the new church in the heavens and on earth, *ill.* and *sh.* n. 62, 63, 89, *ill.* 91, 96, 106. That the fire of the candlestick, which was flame, *sig.* divine love spiritual, n. 504. That a candlestick *sig.* in an extensive sense, the spiritual kingdom of the Lord and thence the spiritual church, n. 638. That a candlestick or lamp *sig.* heaven and the church, n. 1188. See LAMP.

CANE [*canna*]. See REED.

CAPTIVITY, CAPTIVE [*captivitas, captivus*]. See BOUND, CUSTODY. That captivity *sig.* a removal from the spiritual affection of truth and from intelligence, n. 270. That they are in spiritual captivity who are remote from goods and truths, but yet desire them, n. 376. That captivity *sig.* falses of ignorance, n. 706. That to bring back captivity *sig.* to restore, n. 799. That captivity *sig.* seclusion from the truths of the Word, n. 810, 811. That to lead into captivity *sig.* to shut out others from truths, n. 810. That to go into captivity *sig.* to be shut out from truths, n. 810; also, to be possessed by evils, *sh.* n. 811, and to be occupied by falses, *sh.* n. 811. That to gather the captivity as the sand *sig.* to destroy all truths by falses, n. 811. That for captivity to captivity *sig.* destruction by the shutting out and deprivation of truth, *sh.* n. 811. That for captivity to captivity also *sig.* that they who love evils and falses are occupied by them, *sh.* n. 811. That captivity *sig.* the shutting out of truth through falses, n. 811. That by captives brought back are *sig.* those who have been shut out from truths, but to whom truths will be opened by the Lord, n. 811. That to lead captivity captive *sig.* to liberate from falses those who were thereby held captive, n. 811. That the bound and shut up in prison *sig.* the same as captives, *sh.* n. 1293. See BOUND.

CARCASE [*cadaver*]. That carcasses *sig.* those who perish by evils, and those who are slain or thrust through those who perish by falses, n. 355, 405. That the stench of carcasses *sig.* damnation, n. 405.

CARMEL. That Carmel *sig.* the spiritual church, n. 223, 730. That Carmel *sig.* the good of the church, n. 376.

CART [*plaustrum*]. That a cart *sig.* the doctrine of natural truth, n. 700. That a new cart *sig.* the doctrine of natural truth untouched and not defiled by the falses of evil, *sh.* n. 700.

CASSIA [*kesia*]. That cassia *sig.* the good of the third or highest degree, n. 684. See MYRRH.

CAST OUT OR CAST DOWN, to be [*projici, dejectus esse*]. That to be cast out *sig.* to be damned, n. 405. That to be cast to the earth *sig.* to be separated from heaven, and cast down or condemned to hell, n. 739, 742, 757. That to be cast down with violence *sig.* total destruction, n. 1183.

CAST OUT, to [*ejicere*]. That to cast out demons *sig.* to remove and reject the falses of evil, n. 455.

CATERPILLAR [*bruchus*]. That by the locust is *sig.* the false of the sensual man, and by the caterpillar the evil thereof, or the false and evil which are in the sensual man and from it, *ill.* and *sh.* n. 543. See **LOCUST**.

CATTLE [*pecora*]. That by cattle are *sig.* external goods, n. 391; also, the knowledges of good and truth, n. 417. That by beast and cattle are *sig.* the evil affections or cupidities arising from evil love, n. 503. That cattle *sig.* goods and truths with man, n. 644. That the voice of cattle *sig.* the good of charity and the truth of faith, n. 1100. See **FLOCK**, **BEAST**.

CAVERN [*caverna*]. That caverns *sig.* confirmations from scientifics, n. 388.

CEDAR [*cedrus*]. That by a magnificent cedar is *sig.* the spiritual church, n. 283. That the cedar of Shittah *sig.* genuine truths, n. 294. That a cedar *sig.* the truth of the spiritual church, n. 304, 372. That the cedar of Shittah *sig.* spiritual good, n. 375. That the cedar *sig.* the intellectual principle, n. 388. That the cedar of Lebanon *sig.* the rational principle from a spiritual origin, n. 388, 514, 654. That cedars of God *sig.* spiritual truths, n. 405. That cedars of Lebanon, in the opposite sense, *sig.* the interior pride of self-derived intelligence, n. 410, 514. That to grow as a cedar in Lebanon *sig.* the multiplication of truth, n. 458. That a cedar *sig.* the truth of spiritual good, n. 458. That cedars *sig.* those things which are of the rational man or the rational principle of man, n. 518. That cedars of Lebanon *sig.* things rational derived from truths, n. 638. That the cedar *sig.* rational truth of a superior order, n. 730. That the lofty cedar *sig.* the spiritual rational church, such as was the ancient church, n. 1100. That the wood of the cedar *sig.* rational good, n. 1145.

CELESTIAL [*cœlestis*]. That the celestial angels receive all their wisdom by hearing and not by sight, *ill.* n. 14. That good celestial is good in essence, and good spiritual is good in form, *ill.* n. 283. That they who are in the celestial kingdom of the Lord are in wisdom, because they are in truths from good, n. 318. See **SPIRITUAL**. That the celestial kingdom of the Lord constitutes the priesthood of the Lord, and the spiritual kingdom constitutes the royalty of the Lord, n. 433. That they of whom the celestial church consists are principled in love to the Lord and love towards their neighbour, n. 638. That good in the celestial kingdom of the Lord, is the good of love to the Lord, and the truth of that good is the good of brotherly or social love, *ill.* n. 638. That the celestial principle is the good of love to the Lord, n. 700. That the celestial church is in love to the Lord and in worship from that love, and the spiritual church is in love towards the neighbour and in worship from that love, *ill.* n. 799. Concerning love to the Lord and love towards the neighbour in the third or inmost heaven, *ill.* n. 826, *ill.* 828. That the celestial

angels appear as infants and children and go naked, *ill.* n. 827. That they who are in the celestial kingdom of the Lord, see divine truths in themselves, as the eyes see objects, *ill.* and *sh.* n. 1329.

CENSER [*thuribulum*]. That a censer *sig.* worship from spiritual good, *ill.* n. 491, 496. That a golden censer *sig.* conjunction of celestial good with spiritual good, and a brazen censer *sig.* conjunction of spiritual good with natural good, n. 491. That in the Jewish and Israelitish nation the censers were of brass, *ill.* n. 491.

CENTRE OF GRAVITY [*centrum gravium*]. That the centre of gravity, in the spiritual world, is determined with man from the love in which he is principled; downwards, if his love is infernal, and upwards, if his love is celestial, n. 159.

CHAIN [*catena*]. That to have a chain in the hand *sig.* the endeavour proceeding from the power of binding and loosing, n. 1251.

CHAIN OF THE NECK [*torques*]. That a chain for the neck *sig.* the conjunction of the interiors and the exteriors, n. 195. See NECKLACE.

CHALDEA. That Chaldea, the land of merchandize, *sig.* the profanation of truth, n. 141. That by the daughter of Babel and Chaldea are *sig.* those who profane the goods and truths of the church, n. 240, 514. That the land of the Chaldeans *sig.* the profanation and destruction of truth, n. 304. That by the Chaldeans are *sig.* those who profane and destroy truths, and so devastate the church, n. 355, 513, 653, 811; or, who devastate the church by falses, n. 514. That by the daughter of the Chaldeans is *sig.* the falsification of truth, n. 526. That by the inhabitants of Babel are *sig.* the profanation and adulteration of the good of love, n. 653. That the Chaldeans *sig.* the truths of the Word profaned by application to the loves of self and the world, n. 827; hence the images of the Chaldeans *sig.* doctrines excusing those loves, n. 827.

CHAMBER [*triclinium, conclavium*]. That the chambers of Jehovah *sig.* the heavens and the church, n. 594. That the chambers of kings *sig.* interior truths, n. 1000. That inner chambers [*conclavia*] *sig.* the interiors, n. 1000.

CHANNELS [*alvei*]. That the channels of the waters *sig.* the truths of the church, n. 741.

CHARIOT [*currus*]. See also COACH. That a chariot *sig.* the doctrine of truth, or doctrines in the natural man, n. 36, 175, 278, 329, 355, 357, 405, 418, 504, 652, 700, 1155. That chariots and horses *sig.* the doctrine of the church and its understanding, n. 187. That a chariot as a storm *sig.* the doctrine of the false, n. 281. That the wheels of a chariot *sig.* the truths of doctrinals, n. 283. That the chariots of God *sig.* truths of doctrine, n. 336.

That chariots, in an opposite sense, *sig.* doctrines of the false or heresies, n. 355. That chariots, when predicated of the Lord, *sig.* doctrinals derived from the divine wisdom which is the Word, n. 518. That the voice of chariots *sig.* doctrinals or truths of doctrine from the Word, n. 558, 617. That chariot wheels also *sig.* the faculty of reasoning, n. 654. That chariots *sig.* falses of doctrine, n. 734. That the chariot and him who is carried therein *sig.* falses of doctrine, n. 863.

CHARITY [*charitas*]. For the good of charity and of life, see WORKS. That charity denotes life, because to exercise charity is to live according to the precepts of the Lord in the Word, n. 104. That the worship of the Lord consists in a life of charity, n. 104, 324. That charity *sig.* the things which are of spiritual love or neighbourly love, n. 154. That the Lord is present in charity, because charity is man's essential affection or spiritual love, n. 212. That charity alone without faith or truths is natural affection and not spiritual, *ill.* n. 232. That the good of charity in its essence is truth from good, n. 401. That essential charity viewed in itself is the affection of truth and good, n. 444. That genuine charity regardeth only the good of another, n. 644. That charity or good is prior, and faith or truth is posterior, *ill.* n. 794. The nature and quality of charity or spiritual good explained, n. 918. That charity or spiritual good consists in doing good, because truth requires it, *ill.* n. 918. That the good of charity is the good of life arising from love to the Lord, and is the effect of that love, *ill.* n. 918.

CHASTITY [*castitas*]. Concerning the good works of chastity, which are enumerated, n. 1002.

CHASTEN, *to*, and *to* REBUKE [*castigare et arguere*]. That to rebuke and chasten *sig.* to admit into temptations, n. 246.

CHEMOSH. That the people of Chemosh *sig.* those who are in natural truth, n. 811.

CHEREZ. That Cherez in the Hebrew tongue *sig.* the sun and the beaming of its splendor, n. 654. That the city Cherez *sig.* the doctrine of the good of charity, n. 654.

CHERUBS or CHERUBIM [*cherubi*]. See also ANIMALS. That cherubs or cherubim *sig.* the Lord as to providence and as to defence, lest any should approach but by the good of love and the literal sense of the Word, n. 152, 179, *sh.* 277, *sh.* 283, 313, 362, 422, 504, 594, 630, 700, 717, 1088. That to sit upon the cherubs, when predicated of the Lord, *sig.* the Divine proceeding from the Lord which provideth and guardeth, n. 277. That to ride upon a cherub *sig.* the divine providence, n. 282, 283. That the wings of the cherub *sig.* the divine spiritual principle which descendeth from the divine celestial, and which is the divine truth instructing, regenerating, and defending, n. 283, 700. That the four animals or cherubs, in the supreme

sense, *sig.* the Lord as to providence and guard, n. 152, *sh.* 277, 348, 353, 362, 458; and, in a respective sense, the superior heavens, and specifically the inmost or third heaven, n. 313, 322, 348, 353, 362, 594, 630; also celestial good, which is the good of the inmost heaven, n. 458. That the cherub, the expansion of covering, *sig.* the literal sense of the Word, n. 717. That the four animals or cherubs *sig.* the Word, n. 717, 954.

CHIEF-CAPTAINS [*chiliarchi*]. That chief-captains *sig.* the goods which constitute the external or natural mind, n. 408.

CHILDREN [*liberi*]. See SONS and DAUGHTERS.

CHILIAD [*chilias*]. See MYRIAD. That chiliads or thousands, *sig.* goods, and myriads or ten thousands *sig.* truths, n. 336, 573, 700.

CHITTIM. That the land of Chittim *sig.* what is idolatrous, n. 304. That the land of Chittim *sig.* falses, n. 406. That the islands of Chittim *sig.* where they are who live naturally in truths, n. 406.

CHOSEN [*electi*]. See ELECT.

CHRIST [*Christus*]. See the LORD. That the Anointed, Messiah and Christ, *sig.* the Lord as to divine truth proceeding from divine good, n. 31, 624, *ill.* and *sh.* 684, 695, 734. That false Christs *sig.* divine truths falsified, n. 624, *sh.* 684, 734. That by Christ is understood the same as by God in the Old Testament, and by the Son of God in the New, namely, the Lord as to the Divine Human, and also as to divine truth, n. 684. That Christ *sig.* the Lord as to divine truth, consequently as to the Word and as to doctrine from the Word, n. 730; and false Christs *sig.* falses of doctrine from divine truths falsified, n. 730.

CHURCH [*ecclesia*]. That the seven churches *sig.* all who are in truths from good, or in faith from charity, *ill.* n. 20, 58, 91. That churches *sig.* those who are in truths from good, or in faith from charity, for no others are of the church, n. 108. That by the seven churches are not understood seven churches, but all things whatsoever appertaining to man which constitute the church, n. 200. That the two principal things constituent of the church are, the acknowledgment of the Divine [principle] of the Lord in his Human, and the application of truths from the Word to life, n. 209, 440. That the church specifically is where the Word is, and where the Lord is known by the Word, n. 252. That all things of the church have reference to four common or general principles, explained, n. 256. That spiritual affection or love, which is charity, maketh heaven and also the church, n. 256. That the church with man is a church from the spiritual affection of truth and wisdom thence derived, n. 280. That a church is a church from its doctrine, and from a life according thereto, n. 384, 440, 799. That they who are in the external church are in good of life according to truth of doctrine, and they who are in the in-

ternal church are in truths of doctrine according to which the life is formed, n. 392. That by the external of the church is understood worship from good and truth in the natural man, and by the internal of the church the good of love and faith, which is in the spiritual man, whence worship is derived, n. 400.

That the new church in its beginning will be external, *sh.* n. 403. That in ancient times the church existed in several kingdoms of Asia, and that it was a representative church, *ill.* n. 422. That the time is protracted, after the last judgment, before the new church is fully established, *ill.* n. 624. That the church in the heavens is internal and external, *ill.* n. 629. That the church is in man and is the man himself, n. 725. That the new church is first to commence with a few, the reason thereof, n. 732. That the new church on earth increaseth according to its increase in the world of spirits, the reason thereof, n. 732. The reason why so many divisions and heresies have taken place in the church, n. 734. That the doctrine of the reformed churches is a doctrine of faith alone, and not a doctrine of life, *ill.* n. 789. That there have been several churches upon this earth, viz., the Most Ancient, the Ancient, the Hebrew, the Jewish, and the Christian, n. 817, 948.

That truth derived from good is the first principle of the church, n. 820. That the internal of the church is formed by divine truth spiritual, and the external by divine truth natural, n. 876. That churches are successively devastated, the cause thereof, *ill.* n. 879. That the church is a church from the good of charity, *ill.* n. 918. That the doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *ill.* n. 1332. That where the life is not conformable to doctrine, there is neither religion, nor the church, n. 1332. That the church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* n. 1290.

That the New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sh.* n. 1289, 1290. That all things appertaining to the New Church will originate in the good of love, n. 1316, *ill.* 1317, 1321, 1326. That all who are in truths originating in good are received into the New Church, because they love the light thereof, and that the rest cannot bear that light, *ill.* n. 1331.

CINNAMON [*cinnamomum*]. That cinnamon *sig.* the good of celestial love, *ill.* n. 1150. See SPICES.

CIRCLE OF LIFE [*circulus vitæ*]. That the circle of the life of man is to know, to understand, to will, and to do, n. 242.

CIRCUMFERENCES [*circuitus*]. That circumferences *sig.* such things as are round about or beneath, which are the truths of good in the natural man, n. 449. That by the circumference of Jerusalem are *sig.* the truths of doctrine in the natural man, n. 449.

CIRCUMCISION [*circumcisio*]. That circumcision repre-

sented purification from the loves of self and the world, wherefore it was performed by a knife of stone, which *sig.* truths of doctrine, n. 701.

CISTERN [*cisterna*]. That cisterns dug or hewn *sig.* the interiors of the natural mind full of the knowledges of good and truth, n. 617. That cisterns hewn out *sig.* all things appertaining to intelligence in the natural man, which are knowledges and sciences, n. 638.

CITY [*urbs*]. That cities *sig.* doctrinals of truth, or those things which are of intelligence and wisdom, and in an opposite sense doctrinals of the false, n. 112, 324, 391, 654, 706, 724. That a city *sig.* doctrine, with all things appertaining thereto, n. 131, *ill.* and *sh.* n. 223, 280, 304, 376, 410, 411, 548, 684, 1088. That the city of bloods *sig.* doctrine of the false, which offers violence to the good of charity, or, doctrine in which the truths of the Word are falsified, n. 148, 240, 403, 543, 652. That by a city and a defenced city is *sig.* the doctrine of truth defending against falses, n. 219, 220, *sh.* 223. That the streets and lanes of a city *sig.* truths of doctrine, *sh.* n. 223. That the cities of Judah and the cities of the mountains *sig.* truths of doctrine appertaining to those who are of the Lord's celestial kingdom, *sh.* n. 223. That the cities of the plain and the cities of the south *sig.* truths of doctrine appertaining to those who are of the Lord's spiritual kingdom, n. 223. That by a city set on a mountain is *sig.* truth of doctrine derived from the good of love, n. 223. That by the city inhabited by the seas, and strong in the sea, is *sig.* the power of knowing in all abundance, n. 275. That by the inhabitant of a city is *sig.* the good of doctrine, n. 280, 518. That cities of the wilderness *sig.* doctrinals, n. 405. That fortified cities *sig.* false doctrinals, n. 417. That the city of God *sig.* the church as to doctrine, n. 518. That by a city is *sig.* truth of doctrine, n. 532. That by two or three cities are *sig.* those who are in the affection of truth from good, n. 532. That power over cities *sig.* intelligence and wisdom, n. 548. That the holy city *sig.* the doctrine of divine truth, or the doctrine of truth and good from the Word, n. 632. That great and good cities *sig.* doctrinals which teach the goods of love and charity, n. 638. That the street of the great city *sig.* the truth and good of doctrine, and, in the opposite sense, the false and evil of doctrine, n. 652. That the city of glory *sig.* the doctrine of divine truth, n. 652. That the city of joy *sig.* the delight derived from the affection of good and truth in the doctrine of divine truth, n. 652. That the city of holiness *sig.* divine truth, which is the Word, n. 684. That the streets of a city *sig.* doctrinal truths, or doctrinal falses, n. 724. That the city of habitation *sig.* the doctrine of life, which constitutes the church in man, n. 730. That the gate of a city *sig.* natural truths, n. 734. That the city of glory and the city of joy *sig.* the doctrine of truth from the Word, n. 734. That desolate cities *sig.*

truths of doctrine destroyed, n. 768. That without the city *sig.* the doctrine of what is false from the Word falsified, n. 922. That the city of David, of Zion, and of Jerusalem *sig.* the church as to the Word, and as to doctrine from the Word, n. 922. That the great city *sig.* all things of doctrine from the Word, n. 1019. That the cities of the nations *sig.* all things of the doctrine of good from the Word, n. 1020. That a great city *sig.* doctrine, also a religious principle, n. 1088. That a city *sig.* the doctrine of the church, n. 1271, *ill.* 1281, inasmuch as the church is described as a city, *sh.* n. 1305. That Jerusalem as a city *sig.* the new church of the Lord as to doctrine, n. 1288, 1321.

CLAY [*argilla, lutum*] see MIRE [*cœnum*]. That miry clay *sig.* the false which is from self-derived intelligence, n. 237. That clay *sig.* the ultimate divine principle forming, or good from which truth is derived, thus good forming, n. 239. That to make clay from spittle in the ground, when predicated of the Lord, *sig.* reformation by truths from the sense of the letter of the Word, *sh.* n. 239. That loam or clay [*lutum*] *sig.* the ultimate from which and in which are truths, n. 355. That miry clay *sig.* natural good, and, in the opposite sense, good adulterated, n. 411. That clay made of spittle *sig.* sensual truth, *ill.* and *sh.* n. 475. That mire or clay [*lutum*] *sig.* the evil of the false, n. 537. That the mire of clay *sig.* evil of the life, n. 666.

CLEAN AND UNCLEAN [*mundus et immundus*]. That all clean things exist from truths which are from good, and all unclean things from falses which are from evil, *ill.* n. 1000.

CLOAK [*pallium*]. See GARMENT, COAT.

CLOTHE, to [*vestire, induere*]. That to clothe *sig.* to instruct in truths, n. 240. See GARMENTS. That to clothe *sig.* intelligence procured by genuine truths, n. 243, 395. That to clothe with nerves, flesh, and skin, *sig.* regeneration, *sh.* n. 666. That to be adorned *sig.* to be taught and to learn, n. 1220. That to be arrayed *sig.* to be instructed in truths, n. 1222.

CLOUD [*nubis*]. That clouds *sig.* divine truths in ultimates, thus the Word in the letter, or in its literal sense, *ill.* and *sh.* n. 36, 64, 69, 220, 282, 401, 405, 406, 419, 455, *ill.* and *sh.* n. 594, 644, 670, *ill.* n. 905, 937, *sh.* 955, 1232. Various particulars concerning clouds in the heavens, *ill.* n. 36, *ill.* 594. That lucid clouds *sig.* the Word in the letter, in which is the internal sense, n. 64. That the voice out of a cloud *sig.* divine truth from the Word, n. 64. That a cloud *sig.* the external of the church, of worship, and of the Word, n. 69. That white clouds *sig.* the Word in its literal sense containing the spiritual, n. 272, 905, 906. That clouds dropping waters *sig.* truths from the literal sense of the Word, and by ethers, or superior clouds, uttering a voice, are *sig.* truths from the spiritual sense of the Word, n. 273. That a cloud which ascendeth *sig.* falses, n. 281. That clouds in the

opposite sense *sig.* the falses of evil, n. 355, *sh.* 594. That to enter the clouds *sig.* to be in no acknowledgment of truth, n. 411. That clouds in the spiritual world are appearances of the false from evil, arising from the sphere of the life, n. 419. That by the heavens dropping and the clouds dropping waters are *sig.* instruction, influx, and perception of truth, n. 594. That a cloud of dew *sig.* truth from good fructifying, *sh.* n. 594. That the cloud rising in the west *sig.* the advent of the Lord at the end of the church, n. 644. That a light cloud *sig.* divine truth spiritual natural, n. 654. That the heights of the cloud *sig.* the interior truths of the Word, n. 1029.

COACH [*rheda*]. That coaches *sig.* goods from a rational origin, n. 1155. That chambered coaches *sig.* doctrinals of good, n. 1155.

COAL and BURNING COAL [*carbo et pruna*]. That by a fire of coal is *sig.* the evil of the love of the proprium, n. 386. That burning coals *sig.* the pride of self-derived intelligence, n. 455. That by hot coals or fire are *sig.* the love of evil, and its ardour for destroying the goods of the church, n. 503. That a coal [*pruna*] from the altar *sig.* the divine love, n. 580.

COAT [*tunica*]. That coat *sig.* truth interior, and cloak [*pallium*] truth exterior, n. 556. See GARMENT.

COAT OF MAIL [*lorica*]. That coats of mail *sig.* defences against evils and falses in combats, and, in the opposite sense, defences of evils and falses against goods and truths, *ill.* and *sh.* n. 557. That coats of mail also *sig.* the might and strength of combating and resisting, *ill.* n. 557.

COCK-CROWING OR DAY-BREAK [*gallinacum seu diluculum*]. That cock-crowing, as well as twilight, *sig.* the last time of the church, n. 9. That cock-crowing or day-break *sig.* a state of the beginning of faith and charity, n. 187.

COHABITATION [*cohabitatio*]. That cohabitation *sig.* conjunction, n. 447.

COLD [*frigidus*]. That to be cold *sig.* not to be in any spiritual love, but in infernal love, *ill.* n. 231. That cold denotes the want of good, n. 411. That cold in the night *sig.* aversion from truths, n. 481. That cold *sig.* the deprivation of the good of love, n. 503.

COLLYRIUM OR EYE-SALVE [*collyrium*]. That collyrium was an ointment made of flour and oil, because flour *sig.* the truth of faith, and oil the good of love, *ill.* n. 245.

COLOURS [*colores*]. That colours *sig.* the quality of a thing, n. 364. That in heaven there are two fundamental colours, viz. red and white, *ill.* n. 364, 1324. That colours, as they are derived from red *sig.* good, and as from white truth, n. 364, 431. That red *sig.* the quality of a thing as to good, and, in the opposite sense, the quality of a thing as to evil, n. 364. That colours by virtue of their correspondence *sig.* truths from good, n. 431.

That colours in the spiritual world derive their origin from good and truth, for they are modifications of heavenly light, thus of the intelligence and wisdom in heaven with the angels, n. 576. That white is derived from the light of the sun in heaven, and red is derived from the fire of the sun there, n. 1324. That those two colours are changed into other colours by shade, which in heaven is ignorance, n. 1324.

COMBUSTION [*combustio*]. That combustion is predicated of the love of self, because that love is *sig.* by fire, n. 405. See **FIRE**.

COME, *to* [*venire*]. That to come, when predicated of the Lord, *sig.* to reveal himself, n. 36. See **ADVENT**. That to come *sig.* to draw near with the sight, thus to attend, n. 354. That to come to the Lord *sig.* to do his commandments, n. 386. That the coming of the Lord and the consummation of the age *sig.* the beginning of the new church, and the end of the former church, n. 706.

COME OUT, *to* [*exire*]. That to come out *sig.* exhortation to leave and not to communicate with, n. 1107.

COMFORTER OR PARACLETE, OR HOLY SPIRIT, OR DIVINE PROCEEDING [*Paracletus seu Spiritus Sanctus seu Divinum Procedens*]. That the Comforter or Paraclete *sig.* the divine truth proceeding from the Lord, n. 16, 27, 374, 419, 475, 941; or what is the same, the Lord as to divine truth, n. 25, 778. That the Divine proceeding from the Lord is divine truth united with divine good, n. 65, 464, 888, 944. That the Holy Spirit or Comforter proceedeth from the Divine itself of the Lord by his Human, *ill.* and *sh.* n. 183. That the Divine proceeding, or the Holy Spirit, floweth in with man as well immediately, as mediately, *sh.* n. 183, end. That the divine truth proceeding from the Lord is called the Spirit of Truth and the Holy Spirit, n. 204, *sh.* 228, *ill.* n. 343. That to be filled with the Holy Spirit *sig.* the reception of divine truth from the Lord, n. 455. That sin and blasphemy against the Holy Spirit *sig.* to deny the Word; also, to adulterate the real goods and to falsify the real truths thereof, *sh.* n. 778. That the Divine Principle which proceedeth from the Lord as a sun, and which filleth and constituteth heaven, is called Divine Truth, *ill.* n. 941. That the Divine Principle which proceedeth from the Lord is Himself, *ill.* n. 944. That the Divine Proceeding is the Word, in John i. 1, 2, 10, n. 1093.

COMMIXTION [*commixtio*]. That commixtion is not profanation, *ill.* n. 519, 520. What commixtion is, *ill.* n. 519, 520.

COMMON THINGS [*communia*]. See **GENERALS**.

COMPANION [*socius*]. That a companion *sig.* the truth of faith, n. 47, 365; also, truth from good, and, in the opposite sense, the false from evil, n. 746. See **BROTHER**.

COMPARISON [*comparatio*]. All comparisons in the

Word are significative, because in like-manner as the things themselves they are from correspondences, *ill.* n. 69, 375, *sh.* 401, *sh.* 403, 411, 539, 644.

COMPASS, *to* [*circumdare*]. That to compass *sig.* to be conjoined, n. 555.

COMPUTE, *to* [*computare*]. That to compute *sig.* to enquire, *ill.* n. 845.

CONCEPTION [*conceptus*]. That conception *sig.* the reception of truth which is from good, n. 721. See TO BEAR.

CONFESS, *to* [*confiteri*]. That to confess, when from the Lord, *sig.* to cause them to be, *ill.* n. 200.

CONFIRMATION [*confirmatio*]. That what is false may be confirmed equally as what is true, *ill.* n. 824. That the light of the confirmation of what is false is infernal light, n. 827. That the confirmations of evils from the thought are falses, n. 1109.

CONGREGATION [*congregatio*]. That congregations *sig.* those who are in spiritual truths, and abstractedly those truths themselves, n. 340. That the congregation of the strong *sig.* fallacies which strongly persuade, n. 654.

CONJUGIAL LOVE [*amor conjugalis*]. See LOVE.

CONJUNCTION [*conjunctio*]. In what manner conjunction of the Lord with man, and of man with the Lord is effected, *ill.* n. 701. That this conjunction is reciprocal, viz. of the Lord with man and of man with the Lord, *ill.* and *sh.* n. 701. That the conjunction of truth and good constitutes heaven with man, and the conjunction of the false and evil constitutes hell with man, n. 736.

CONQUER, *to* [*vincere*]. That to conquer, when predicated of the Lord, *sig.* that when in the world He subjugated the hells, and reduced all things there, and in the heavens, into order, and this from His own proper power, n. 309. That to conquer *sig.* to subjugate evils and falses, and which being done by the Lord, thereby is signified the removal of evils and thence of falses, n. 359.

CONSANGUINITY [*consanguinitas*]. See AFFINITY.

CONSOLE, *to*, CONSOLATION [*consolari, consolatio*]. That to console *sig.* to protect, n. 727. Concerning consolations after temptations, *ill.* n. 897.

CONSUME, *to* [*consumere*]. That to consume *sig.* to disperse and to cast down into hell, n. 504.

CONSUMMATION OF THE AGE [*consummatio seculi*]. That the consummation of the age *sig.* the last time of the old church; and the coming of the Lord *sig.* the beginning of the new church, n. 9, 175, *sh.* 706, 1182. That the consummation of the age also *sig.* the last time or state of the church, when falses are to reign, n. 131, 315, 1087; also, when the last judgment takes place, n. 374, 397, 426, 540, 617, 929, 1087. That consummation and decision *sig.* the last state of the church, when

there is no truth remaining because no good, or no faith because no charity, n. 397, 486. That to be consummated *sig.* to be fulfilled, n. 612; also, to finish and to be rejected, n. 957. That consummation *sig.* impletion and fulfilment, thus a full state, n. 761. Hence that to be consummated *sig.* the last state of the church, when the last judgment takes place, and afterwards a new state, n. 1087.

CONTAINING THINGS [*continentia*] and Things contained [*contenta*]. That things containing are frequently used in the Word for the things contained, by reason that they are ultimates, *ill.* n. 954, 960. That hence the thing containing *sig.* the same as what is contained, *ill.* n. 960.

CONVERSION or TURNING TO [*conversio*]. Concerning the conversion to the Lord of the angels, and concerning the aversion from the Lord of the spirits of hell, n. 1112, 1143. That angels and good men, as to their spirit, continually turn themselves towards the Lord as a sun, and thus they have the Lord continually before their face, and this which way soever they turn, which is wonderful, n. 1341.

COPPER [*cuprum*]. See BRASS.

CORDS or ROPES [*funes*]. That cords *sig.* conjunction, n. 448, 799. That to divide the land with a rope *sig.* to dissipate every thing belonging to the church, n. 624.

CORMORANT and BITTERN [*platea et anataria*]. That cormorant and bittern *sig.* the false of thought and of perception, n. 388.

CORN [*frumentum, seges*]. That by corn is *sig.* good of every kind in the external man, *sh.* n. 374. That the spike or ear which contains the corn *sig.* the truth and good which serves the spiritual man for nourishment, n. 654. That corn *sig.* every thing which spiritually nourisheth, n. 695. That a corn-floor *sig.* the Word as to the goods of charity, n. 695. That corn *sig.* natural truth, n. 730. That a land of corn *sig.* the natural man fructified with truths, n. 730. That the produce of the corn-floor [*proventum arenæ*] *sig.* all the good of the church, the same as bread and corn, n. 799. That corn *sig.* the good and truth of the church, and a field the church itself, n. 911. That corn [*seges*] and fruit trees *sig.* the knowledges of truth and good, n. 1081.

CORN-FLOOR [*area frumenti*]. That the corn-floor *sig.* the doctrine of the church, n. 543.

CORNER [*angulus, angularis*]. That the corner *sig.* truth defending, n. 355. That by the four corners is *sig.* the spiritual world, n. 417. That corners *sig.* extremes, and extremes all things, because they include all, n. 417. That by the four corners are to be understood the four quarters, such as they are in the spiritual world, n. 417. See QUARTERS. That by the stone of the corner, or corner stone, is *sig.* all divine truth upon which heaven and the church is founded, *ill.* and *sh.* n. 417, 654. That

by the corners or the four corners are *sig.* all the truths and goods of the church in their complex, n. 417, 652. That the corner stone *sig.* the Lord as to his Divine Human, *sh.* n. 417; also, the truth of the natural man, or scientific truth, upon which spiritual truth is founded, n. 629.

CORNET [*buccina*]. See TRUMPET.

CORNUCOPIA. Whence the expression is derived, n. 316, end.

CORRESPONDENCE [*correspondentia*]. That there is a correspondence of heaven with all things of man, *ill.* n. 427. That the spiritual and natural principles are conjoined by correspondences, *ill.* n. 441. That the things which correspond conjoin, n. 659.

CORRUPT [*corruptus*]. That what is corrupt *sig.* what is falsified, n. 725.

COTTON [*xylinum*]. That cotton *sig.* truths from a celestial origin, the same as fine linen [*byssus*], n. 1143. See FINE LINEN.

COUNSEL [*consilium*]. That counsel *sig.* what is right, n. 237. That counsel hath perished from the elders *sig.* that what is right hath perished from the intelligent, n. 237.

COURSES [*viæ*]. See WAY.

COURT [*atrium*]. That by courts are *sig.* the inferior heavens, n. 391. That the court without the temple *sig.* the external of the Word and thence of the church and worship, n. 630. That the court without the temple *sig.* entrance into heaven and the church, and the court within the temple *sig.* the ultimate heaven, n. 630.

COVENANT [*foedus*]. That a covenant *sig.* conjunction, n. 242, 279, 329, 357, 365, 391, 433, 535, 695, 700, 701, 1100. That by the angel of the covenant is *sig.* the Divine Human of the Lord, n. 242. That the covenant of peace *sig.* heavenly joy derived from conjunction with the Lord, n. 365. That to observe his covenant *sig.* conjunction by, a life according to the precepts of the Lord, n. 391. That the Word before the Lord's advent was called the old covenant, and the Word after the Lord's advent the new covenant, *ill.* n. 392, 701. That the covenant of the day *sig.* conjunction by love, and the covenant of the night conjunction by faith, n. 444. That by the sign of the covenant are *sig.* the presence and conjunction of the Lord, n. 595. That to make a covenant, when predicated of the Lord, *sig.* union, n. 684. That a covenant of eternity *sig.* conjunction by the love of good and truth, n. 695. That the book of the covenant *sig.* the Word, *sh.* n. 701. That the blood of the new covenant *sig.* divine truth proceeding from the Lord and received by man, *ill.* and *sh.* n. 701. That a covenant with death *sig.* conjunction by the false from hell, whence man dieth spiritually, *sh.* n. 701. That the bond of the covenant *sig.* conjunction with the Lord, n. 730.

COVER, to [*tegere*]. That to cover is predicated of truths, n. 617.

COVERING [*tegumentum*]. That a covering upon all the glory *sig.* the external or literal sense, which covereth, and is the repository of, the spiritual sense, *sh.* n. 294. That a covering *sig.* truth, n. 294.

COW OR KINE [*vacca*]. That the red cow, whence the water of separation was made, *sig.* the good of the natural man, and the water of separation its truth, n. 364. That milch kine *sig.* natural good, n. 700, upon which there had been no yoke, *sig.* not yet defiled by falses, n. 700.

CREATE, to, and to be **CREATED** [*creare et creari*]. That to create *sig.* to reform and to regenerate, and so to establish the church, n. 294, 304, 328, 342, 453, 1057. That to create the sons of man *sig.* to reform by divine truths, *sh.* n. 294. That by creating the ends of the earth is *sig.* the establishment of the church, thus to reform those who are therein, n. 294. That to be created *sig.* to exist, *ill.* n. 295. That created thing and creature *sig.* what is reformed and regenerated, *ill.* and *sh.* n. 342. That all things were created by the divine truth proceeding from the Lord as a sun, *ill.* n. 726. That man is created to be an image and likeness of God, *ill.* n. 984. That all things were created from life itself, *ill.* n. 1129.

CREATION [*creatio*]. That from the sun of the spiritual world, which is the divine love of the Lord, commenceth every work of creation, and by the sun of the natural world, which is fire, every such work is performed, n. 1196. See **TO CREATE**.

CREATOR [*Creator*]. That by the Creator is *sig.* the Lord as the reformer and saviour, n. 1057.

CROSS [*crux*]. That the cross *sig.* temptations, and man's proprium, *ill.* and *sh.* n. 893.

CROWD [*turba*]. See also **MULTITUDE**. That much crowd *sig.* all who are in the good of life according to their religion, in which are not genuine truths, n. 452.

CROWN [*corona*]. That a crown *sig.* wisdom and eternal felicity; also, intelligence, *sh.* n. 126, 152, 195, 218, 223, 272, 358, 376. That a crown of gold *sig.* divine good from which truths are derived, *sh.* n. 272, 292, 907. That a crown of ornament *sig.* wisdom which is of good, from the Divine principle, and the the same is *sig.* by a crown of decoration, *sh.* n. 272. That the crown of the head *sig.* wisdom derived from divine truth, n. 272. That by a crown, when predicated of the Lord, is *sig.* the divine good which he put on as to the human principle, as the reward of victory, n. 272. That a crown of gold on the head of the Son of Man *sig.* the divine good from which is the divine truth, n. 272. That a crown *sig.* life eternal, which is the reward of victory, *ill.* and *sh.* n. 358, and a crown of gold the same, *ill.* n. 553. That a crown *sig.* the good of the church, n. 430. That a crown

upon the head *sig.* wisdom, n. 577. That a crown of twelve stars *sig.* the knowledges of good and truth, n. 724. That truths are what are crowned, *ill.* n. 907.

CROWN [*vertex*]. That the crown of the chosen of his brethren *sig.* the spiritual principle which flows into all the goods and truths of the spiritual church, *sh.* n. 163. That the crown of the head of the Nazarite of his brethren, *sig.* the intelligence and science appertaining to the external man, n. 295, 448, 577. That the crown of the head, in sacrifices, *sig.* internal truths, n. 435.

CRUCIFY, to [*crucifigere*]. That crucifixion or suspension upon wood *sig.* condemnation and the curse on account of the destruction of good in the church, *ill.* and *sh.* n. 655. That to crucify *sig.* the punishment of evil destroying the good of the church, *sh.* n. 655. What is *sig.* by the crucifixion of the Lord, *sh.* n. 655. That to crucify *sig.* to destroy, n. 655.

CRY OUT, to, OR TO **SHOUT**, **CRY** [*clamare, exclamare, clamor*]. That to cry out and a cry *sig.* grief and vehement grief of mind, n. 393, 654, 1173. That a cry is predicated of various affections, such as interior lamentation, of imploration and supplication from anguish, of contesting and indignation, of confession, &c. n. 393 end, 424, 459. That a cry is predicated of the damnation of evil, and a voice of the false, n. 400. That to shout or cry out from the top of the mountains *sig.* worship from the good of love, n. 405. That a cry is predicated of the good of love, n. 424. That to cry *sig.* all spiritual affection, whether it be of joy or grief, or from whatever ground, n. 459, 1294. That to cry out *sig.* to manifest, n. 1096. That a cry or crying is spoken of grief, and the fear of falses from hell, and thence of damnation, *sh.* n. 1294. That it is predicated of every affection breaking out from the heart, n. 1294.

CRYSTAL [*crystallus*]. That crystal *sig.* divine truth, n. 253.

CUP [*poculum, calix*]. That by a cup and a plate are *sig.* the interiors and exteriors of man, n. 475. What is *sig.* by cleansing first the inside of the cup and plate, that the outside may be clean also, *sh.* n. 475. That the cup of anger *sig.* the false, n. 724. That the dregs of the cup *sig.* mere falses, n. 724. That a cup *sig.* truth, or the truth of doctrine, the same as wine, n. 727, see **WINE**, 794, 1045, 1116. That a cup *sig.* the external continent of truth, thus the Word in the sense of the letter, n. 887. That the cup of wine *sig.* the false which is from hell, *sh.* n. 960, 1045. That the golden cup *sig.* the false destroying good, *sh.* n. 960. That a cup *sig.* falsified truth, n. 960. That a cup *sig.* temptations, *sh.* n. 960. That the cup of salvations and the cup of consolations *sig.* divine truth, *sh.* n. 960. What is meant by giving to drink a cup of water, n. 960. That a cup *sig.* the false from hell, which is the false of evil, *ill.* n. 1022, 1045, 1116. That a golden cup *sig.* the doctrine of the false from evil, n. 1045.

CURSE, *to* [*maledicere*]. That to curse *sig.* to detest, n. 386. That given to the curse *sig.* a total blotting out, n. 700.

CURSED-THING [*devotum*]. That a cursed thing *sig.* evil and the false, which separates and turns man away from the Lord, n. 1340.

CURTAINS [*aulæa, cortinæ*]. That curtains *sig.* natural truths from a spiritual origin, n. 654. That to work and to weave curtains *sig.* to teach, n. 654. That curtains of thy tents *sig.* truths from the good of love, n. 799. That curtains also *sig.* truths from the good of love, n. 799.

CUSH, OR KUSH, OR ETHIOPIA. That Cush or Ethiopia *sig.* the fallacy of the senses, n. 240. That by the Ethiopians are *sig.* those who are in falses, but not in the falses of evil, and abstractedly falses, but not of evil, n. 406. That Ethiopia *sig.* the natural man as to the knowledges of truth and good, n. 439. That Kush *sig.* the external or natural principle as to worship, n. 532. That Cush or Kush *sig.* those who imbibe truths from the delight of the natural man, n. 654. That the Ethiopian *sig.* evil in its form, *ill.* n. 780.

CUSTODY [*custodia*]. See BOUND. That to cast into custody *sig.* to assault and to deprive of truths from the Word, n. 122.

CUT ASUNDER, *to* [*discindere*]. That to cut asunder with swords *sig.* the destruction of truths by falses, n. 315.

CYRUS [*Koreshus*]. That by Cyrus, in a representative sense, is understood the Lord, n. 298.

D.

DAGGER [*romphæa*]. See SWORD.

DAMASCUS. That by Damascus, which was a city of Syria, is *sig.* the scientific principle concordant with the spiritual things of the church, or with the knowledges of truth and good, n. 376. That Damascus *sig.* the knowledges of truth and good appertaining to the church, n. 911.

DAN. That by the tribe of Dan are *sig.* the ultimate things of the church, thus those who are in the ultimates of truth and good, who are called sensual, n. 355, 450. The reason why the tribe of Dan is not mentioned among the tribes in the Apocalypse, *ill.* and *sh.* n. 450. That Dan *sig.* the ultimate of truth, n. 391. That from Dan even to Beersheba *sig.* from ultimates to first principles, n. 417.

DARKNESS [*tenebræ*]. That darkness *sig.* falses or the false, n. 167, 274, 304, 401, 405, 526, 741, 989, 1081. That to make darkness to shine *sig.* to dissipate the falses of ignorance by the light of truth, n. 274. That darkness *sig.* the falses of evil, n. 294, 526. That darkness *sig.* the ignorance of the spiritual mind, and thick darkness [*caligo*] the ignorance of the natural

mind, n. 386. That darkness *sig.* the falses of ignorance, such as exists with the upright Gentiles, n. 526. That darkness also *sig.* mere ignorance, arising from the deprivation of truth, n. 526. That darkness also *sig.* natural lumen, or the lumen of the natural man, *ill.* and *sh.* n. 526, 650. That darkness and thick darkness *sig.* ignorance of truth and good, n. 750.

DARKNESS, *outermost* [*tenebræ extimæ*]. That outermost darkness *sig.* falses from evils, n. 195.

DARKNESS, *thick* [*caligo*]. That thick darkness *sig.* dense falsity, also the ignorance of the natural mind, n. 386. See **DARKNESS**. That thick darkness *sig.* the falses of evil, *sh.* n. 526.

DART and **ARROW** [*telum, jaculum et sagitta*]. That a polished dart *sig.* truth dispersing evil, n. 357. That darts or lightnings *sig.* imaginary truths, which in themselves are falses, n. 401. That darts and arrows, and throwers of darts and arrows *sig.* combat from truths against falses of doctrine, and, in the opposite sense, from falses of doctrine against truths, n. 448, 866. That arrows *sig.* truths destroying falses, n. 724.

DAUGHTER [*filia*]. See **SON**.

DAVID. That by David, in the Word, is *sig.* the Lord as to divine truth or as to truth from good, and as to the spiritual kingdom, and hence also the Lord as to royalty, n. 19, *ill.* and *sh.* 205, 253, 272, 310, 316, 375, 401, 409, 449, 555, 684, 701, 768, 781, 799, 850. That the house of David *sig.* the spiritual kingdom of the Lord, *sh.* n. 205. That by the seed of David are *sig.* those who are in truths from good, and, in an abstracted sense, truths themselves which are from good, *sh.* n. 205, 401, *sh.* 768. That by the throne of David is *sig.* heaven as to divine truth, n. 253, 401; also, the Lord's spiritual kingdom, n. 946. That the root of David and of Jesse *sig.* divine truth from the Lord, because all divine truth is from Him, n. 310. That by David in the Psalms is understood the Lord, and by his sons those who do the precepts of the Lord, n. 392. That by the house of David is also *sig.* the church as to truths of doctrine, n. 453. That David as a servant *sig.* the Human of the Lord as to divine truth, n. 684, 701. That the seed of David *sig.* divine truth spiritual, n. 768.

DAY [*dies*]. That day *sig.* time and state, n. 137, 664. That the day *sig.* the light of the spiritual man, which hath illustration and perception from the good of love, n. 401. That the day of Jehovah *sig.* the advent of the Lord and the last judgment, n. 410, 502, 514, 1004. That day *sig.* illustration in truths from good, n. 430. That the twelve hours of the day *sig.* all things appertaining to truth from good, n. 430. That day and night *sig.* continually and in every state, n. 478, 747, 890. That day *sig.* spiritual light, and night *sig.* natural light, n. 527. That day of cold *sig.* the state of the love of evil, n. 543. That that day and in that day *sig.* the advent of the Lord, n. 644, 1100. That one

day *sig.* the advent of the Lord, n. 721. That days and nights *sig.* all states of the life, *ill.* n. 747. That day *sig.* the state of the life when the mind is in a clear idea, *ill.* n. 747. That days *sig.* states of light, or states of illustration by divine truth, n. 768. That the extremity of days *sig.* the advent of the Lord, n. 811. That day *sig.* a state of the false, and night, a state of evil, n. 890. That by the great day is *sig.* the advent of the Lord and the last judgment, n. 1004; and the same by the day of Jehovah, the day of anger and wrath, the day of vengeance, and the terrible day, n. 890. That in one day, or in that day, *sig.* the last state, n. 1124.

DEAF [*surdus*]. That by the deaf who shall hear, &c. are *sig.* those who are willing to obey truths, and thence to live a life of good, but cannot, n. 239. See TO HEAR, AND EAR. That by the ears of the deaf shall be opened is *sig.* that they who are not in the perception and will of good, shall then obey and live in good, n. 239. That the deaf *sig.* those who are not in the understanding of truth, and thence not in obedience, n. 455.

DEATH, DEAD, AND TO DIE [*mors, mortuus, et mori*]. That being as dead *sig.* the failure of man's own or proper life, *sh.* n. 78, 695. That death *sig.* the extinction of spiritual life, n. 78, 387. That to be made dead, when predicated of the Lord, *sig.* when there is no longer faith and love to Him existing in the church, n. 83; hence it denotes that the Lord is rejected, n. 83, end, 114. That death *sig.* the life of hell and hence damnation, because it is the privation of the life of heaven, *ill.* and *sh.* n. 186, 315, *ill.* 383, 427, 899. That by dying and to die, in the Word, is *sig.* to perish in eternal death, or as to spiritual life, *sh.* n. 186, 513, 521, 675. That by the dead are *sig.* they who have not in themselves the life of heaven, consequently who are in evils and thence in fables, n. 186. That death also *sig.* the extinction of spiritual life, *ill.* n. 387. That death *sig.* evil, because this is the cause of spiritual death, n. 484. That to seek death *sig.* to desire to destroy the faculty of understanding truth, *ill.* and *sh.* n. 550. That not to find death *sig.* not to be able to destroy the faculty of understanding truth, *ill.* n. 550. That to desire to die *sig.* to desire to destroy the faculty of perceiving good, *ill.* n. 551. That spiritual death taketh place when the false is believed to be true, and the truth the false, and the life is according to such belief, n. 652. That the dead *sig.* those who perish by evils, n. 659. That by the dead are *sig.* those who inwardly in themselves possess nothing of good and truth, n. 694. That death also *sig.* the failure or want of the faculty of understanding truth and perceiving good, *ill.* n. 550, 694. That "for death to death" *sig.* destruction by evils, or that they who reject good perish by evils, n. 811. That the dead in the Lord, *sig.* those who rise again into life eternal, *ill.* and *sh.* n. 899. That to die or dying *sig.* the extinction of man's own life, or the life of

his proprium, n. 899. That death is only a continuation of life, *ill.* n. 899. That natural death is a rejection of the unclean things of the body, and spiritual death is a removal of the unclean things of the spirit, n. 899. That death *sig.* when there is not any good, for then man is spiritually dead, n. 1125. That death *sig.* the devil and hell, and thence the evil of the will, n. 1276. That the first death *sig.* departure out of the world, and the second death, damnation, 'n. 128, *ill.* n. 1264, 1283, 1303. That the first death is not mentioned in the Apocalypse, n. 1264. That the dead *sig.* the same things as death, n. 1276. That the dead *sig.* dead out of the world, n. 1278, 1279. That the dead *sig.* those who are interiorly devils, n. 1280, 1282. That the dead *sig.* those who are rejected by the evil, n. 1258, 1261, 1276.

DEBORAH AND BARAK. That Barak and Deborah *sig.* the truth of good, n. 447.

DECALOGUE [*decalogus*]. The reason why the Decalogue consisted of ten words or ten precepts, n. 675, 935. The ten precepts of the Decalogue explained, n. 935 to 1028.

DECLARE, to [*enuntiare*]. That to declare, when predicted of the Lord, *sig.* to flow in, n. 405.

DECEIT [*dolus*]. See GUILT.

DECISION [*decisio*]. See CONSUMMATION.

DECORATION [*decus*]. That decoration *sig.* the divine truth of the church, n. 272.

DEDAN. That by Dedan are *sig.* those who are in the knowledges of celestial things, n. 195.

DEFLUX [*defluxus*]. See FLOWING DOWN.

DEGREE [*gradus*]. That there are three degrees of life with every man, called celestial, spiritual, and natural, or inmost, middle, and ultimate, *ill.* n. 436, 563, *ill.* 739, 832, 1125. That in the inmost degree resides love to the Lord, in the middle degree reside truths from that good, and in the ultimate degree resides the good of life, n. 436. That the degrees of truth and good are the quality of truth and good, interiorly or superiorly, and exteriorly or inferiorly, n. 629. That with those three degrees of life correspond the three heavens, n. 739, 832, 1125. That without an idea of degrees, no idea of life, which is God, can be obtained, *ill.* n. 1125. In whom the degrees of life are opened, and in whom closed, *ill.* n. 1145.

DELICACIES [*sapidæ, delitiæ*]. See TASTE, DELIGHTS.

DELICATELY, to live [*delitieri*]. That to live delicately *sig.* to have delight arising from domination, thus to love evils and thereby also falses, n. 1130.

DELIGHT [*jucundum*]. That all delight is from love, hence the quality of man is according to his love, and the delight of his life, n. 159. That natural delight derives all it hath from the delights of the love of self and the world, n. 619. That all the

delights of the life are delights of the love, *ill.* n. 758. That the delights of the loves of self and the world are the delights of hatred of various kinds, n. 758. That the delights of love towards the Lord and towards the neighbour are the delights of charity of various kinds, n. 758. Concerning the delights of the love of marriage, and the delights of the love of adultery, n. 981, 990.

DELIGHTS OR DELICACIES [*delitiæ*]. That delicacies *sig.* the knowledges of truth and good from the Word, n. 622. That to fill the belly with delicacies *sig.* to imbibe and profane them, *sh.* n. 622.

DELIVER, *to* [*eripere*]. That to deliver *sig.* to withdraw from falses, n. 714.

DELUGE [*diluvium*]. See FLOOD.

DEMON [*dæmon*]. That demons *sig.* evil cupidities, or the affections of evil and the false, n. 586, 1001. What is meant by worshipping demons, *ill.* n. 586. That by the demons of the wood or of the forest, or satyrs, are *sig.* cupidities merely corporeal, n. 587. That by the demons which the Lord cast out are *sig.* falsities or falses of every kind, with which the church was infested, n. 586, 706. That to cast out demons *sig.* to liberate from falses, n. 624, 706. That demons and demoniacs *sig.* cupidities and falsities, *sh.* n. 1001. That demons *sig.* those who are in dire falses from goods and truths profaned, n. 1098.

DEN [*spelunca*]. That dens *sig.* evils of life, n. 410.

DENARIUS [*denarius*]. See PENNY [a piece of Roman silver coin].

DENY, *to* [*abnegare*]. That to deny himself *sig.* to reject the evils which are from the proprium, n. 122, *ill.* 864. That not to deny, when predicated of the faith, denotes to be constant, n. 136.

DESERT AND WILDERNESS [*solitudo et desertum*]. See WILDERNESS.

DESIRABLE THINGS [*desiderabilia*]. That the desirable things of the eyes *sig.* all things appertaining to intelligence and wisdom, n. 357. That desirable things, or things pleasant, *sig.* the truths of the church, n. 504, 799. That desirable *sig.* what is of the affection and love, n. 619. That the desirable things of Egypt *sig.* the sciences of the Egyptians, n. 654.

DESOLATION [*desolatio, vastitas*]. That desolation and vastation *sig.* reprobation and rejection of divine truth, n. 83. That desolation is predicated of truth, which is of faith, and vastation and devastation of good, which is of charity, n. 405, 960. That desolation *sig.* the last state of the church, when there is no longer any truth, but merely what is false, n. 684. That to be desolate and naked *sig.* to be destitute of all truth, n. 1081. That desolation and wasteness [*vastitas*] *sig.* where there is no truth, n. 1081.

DESTROY, to [*perdere*]. That to destroy *sig.* damnation and hell, n. 697.

DESTROYER [*destructor, eversor*]. That destroyers and devastators *sig.* the falses of evil, n. 724. That destroyers [*eversores*] *sig.* both falses and evils, n. 919.

DEVASTATION [*devastatio*]. That churches are devastated, *ill.* n. 879. That devastators *sig.* the falses of evil, n. 724. That devastation is predicated of good and desolation of truth, n. 960. That to be devastated in one hour *sig.* total destruction, n. 1168.

DEVIL [*diabolus*]. That by the devil is *sig.* the extinction of all good, and by a murderer the extinction of all truth, n. 433. That by the devil is *sig.* the hell, where and whence the evils are which destroy goods, n. 535, 740. That they are called the devil and satan, who have defiled the truths of the Word by the life of the love of self and the world, n. 737. That the devil and satan denotes hell as to evils and as to falses, the devil the hell whence come evils, and satan the hell whence come falses, n. 740, 753, 758. Why the devil is called by the Lord a murderer from the beginning, *ill.* n. 1014. That the devil *sig.* those who are in evils as to life, and satan *sig.* those who are in falses as to doctrine or in false principles of faith, n. 1252, 1267.

DEVOUR, to [*devorare, comedere*]. See TO EAT. That to devour *sig.* to extinguish, n. 386; also to vastate and to consume, n. 388; also to deprive, n. 455. That to devour or to eat *sig.* reception, perception, and appropriation, consequently exploration, n. 617, 620. That to devour and to eat *sig.* to destroy, n. 722. That to devour man *sig.* to destroy the understanding of truth and intelligence, n. 722.

DEW [*ros*]. That dew from Jehovah *sig.* spiritual truth, and drop upon the herb *sig.* natural truth, n. 278. That dew *sig.* divine truth, n. 375. That dew *sig.* the influx of the spiritual man into the natural man, n. 448. That dew *sig.* good, *sh.* n. 644.

DIADEMS [*diademata*]. That diadems or precious stones *sig.* divine truths in the ultimate of order, which are truths of the literal sense of the Word, n. 717, 777; also appearances of truth, *ill.* n. 777.

DIBON. That the daughter of Dibon *sig.* the external of the church, and thence the external of the Word, which is the literal sense, n. 727.

DIE, to [*mori*]. See DEATH.

DIG, to [*fodere*]. That to dig *sig.* to search out and collect, n. 537.

DISCIPLES [*discipuli*]. That the disciples *sig.* all who are in goods, and thence in truths, n. 25, 253. That by a disciple is *sig.* good from truth, n. 102. That by the disciples are *sig.* all goods and truths in a complex, n. 223, 333, or, all truths and

goods of the Word and of the church, n. 315, 695, 851. That by disciples are *sig.* they who are in truths from good, n. 405. That by a disciple and a servant are *sig.* good and truth of the external or natural man, n. 409. That all the disciples of the Lord together represented the church in general, and each of them some universal essential principle of the church, n. 411, 433, 851. That by a disciple is *sig.* the good of doctrine, and by a just man the good of life, n. 624. That by the disciples of the Lord are *sig.* all who were to be of his church, n. 731.

DISEASE [*morbus*]. That diseases of various kinds correspond to cupidities arising from evil loves, and thence signify them, *ill.* n. 962.

DISGRACED, to be [*ignominia affici*]. That to be ashamed and disgraced *sig.* to be destitute of all good and truth, n. 811.

DISPERSE, to [*dispergere*]. That to disperse *sig.* to destroy, n. 411.

DISSIPATE, to [*dissipare*]. That to dissipate *sig.* to cast into hell, n. 639.

DISTANCE [*distantia*]. See PRESENCE and ABSENCE.

DITCH [*fossa*]. That the ditch of the city *sig.* doctrine, n. 652, 684.

DIVIDE, to [*dividere*]. That to divide *sig.* to disperse and falsify, n. 64. That to divide *sig.* to dissipate, exterminate, and separate from good and truth, n. 373. That to be divided into three parts *sig.* to be wholly dissipated, *ill.* n. 1019.

DIVINE PROCEEDING [*Divinum procedens*]. See COMFORTER. That the Divine proceeding from the Lord is divine truth united with divine good, n. 65, 419, 617, 710, 726, 888. That the Divine proceeding is the Lord Himself, *ill.* n. 392. That the Divine proceeding, which is called the Word and divine truth, is what created and formed all things in heaven and in the world, n. 639. That the Divine proceeding is what illustrates man, and flows in with him, when he is reforming and regenerating, n. 655. That by the divine truth proceeding from the Lord as a sun, both worlds were created, *ill.* n. 726. That the Divine proceeding is the divine good united with divine truth in the heavens, n. 888.

DIVORCED [*repudatus*]. That a woman divorced *sig.* good rejected by truth, n. 768.

DO, to [*facere*]. That to do is of the will, thus of the love and of the good, n. 696.

DOCTRINE [*doctrina*]. That no one can understand the Word without doctrine. That no one can combat against evils and falses, and dissipate them, without doctrine from the Word. That no one can become spiritual, without doctrine from the Word, within the church where the Word is. That doctrine cannot be procured from any other source than from the Word, and by no others but those that are in illustration from the Lord.

That all things appertaining to doctrine are to be confirmed by the literal sense of the Word, *ill.* n. 356. That all the doctrine of the church is the doctrine of truth conjoined to good, n. 449. That the truths of doctrine without good are not truths, inasmuch as all truths are of good, n. 538. That the genuine doctrine of the church is the doctrine of good, thus the doctrine of life, which is of love to the Lord and of charity towards the neighbour, n. 724. That doctrine teacheth life, love, and charity, and so far as it teacheth these it is truth, n. 724. That the doctrine of the church is truth in its whole complex, *ill.* n. 724.

DOG [*canis*]. That dogs *sig.* concupiscences, appetites, and desires, n. 455, 1044.

DOMINION [*dominium*]. That dominion, in the Word, is predicated of good, and to reign of truth, n. 330, 685. That dominion denotes the Lord's power from divine good, n. 455. That dominion *sig.* the church as to good, n. 1086.

DONE, to be [*factum esse*]. That to be done *sig.* to be consummated, n. 1013.

DOOR, GATE [*janua, ostium, porta*]. That a door *sig.* introduction, n. 208, 260. That to give an open door *sig.* to let into heaven, n. 208. That doors [*januæ, ostia*], and gates [*portæ*] correspond to, and thence signify, entrance and letting in, or admission, both into heaven and into hell, *ill.* n. 208, 223. "Behold I stand at the door and knock," explained, n. 208; and that the Lord is also called the door [*ostium*], why, n. 208, 248, *sh.* 1325. That the door being shut *sig.* to be rejected, n. 208. That by opening the door is *sig.* reception in the heart and life, n. 250. That by the door [*ostium*] which the Lord desireth to open is *sig.* the spiritual mind of man, n. 250. That a door also *sig.* introspection, n. 260. That gates [*portæ*] *sig.* introductory truths, specifically the doctrinals, which are derived from good, n. 401, 539, 1308, 1310, 1325. That the doors [*januæ*] of a house correspond to the communications which are between the interiors of the mind [*mens*] and of the mind [*animus*], n. 536. That a gate [*porta*] *sig.* entrance to the truths of doctrine, n. 817. That by the gates of hell are *sig.* all the hells, *ill.* n. 820. That gates [*portæ*] *sig.* things appertaining to doctrine, or the knowledges of truth and good, n. 1044. That the Lord is the door by which man is to enter that he may be saved, *sh.* n. 1325.

DOUBLE, to [*duplicare*]. That by doubling double is *sig.* much retribution, according to the profanation of good, n. 1115. That double is predicated of retribution and of remuneration, and *sig.* much, *ill.* n. 1115, 1116.

DOVE [*columba*]. That doves *sig.* the spiritual affection of truth, n. 282. That a dove *sig.* truth derived from good, n. 283, and its wings covered with silver *sig.* spiritual truths, n. 283. That by turtle doves and young pigeons are *sig.* innocence, and hence they were offered in sacrifice, n. 313. That by the turtle dove

is *sig.* spiritual good, thus also those who are in that good, n. 388. That doves *sig.* the goods of the literal sense of the Word, n. 406. That a dove *sig.* rational good, n. 601. That a dove *sig.* rational good derived from spiritual good, n. 654.

DRACHMA [*drachma*]. That a drachma *sig.* truth, or a knowledge of the truth, n. 675. See A PIECE OF SILVER.

DRAGON [*draco*]. See SERPENT. That the dwelling of dragons *sig.* the knowledges of the false, n. 280. That dragons *sig.* natural ideas, n. 650. That the dragon *sig.* those who are against the doctrine of the New Church, n. 707. That the dragon *sig.* the sensual, *ill.* n. 714. Who they are who constitute the dragon, n. 714, 735. That dragons *sig.* adulterated and profaned goods, n. 714. That dragons and serpents *sig.* sensual things and sensual men, evil and not evil, *ill.* and *sh.* n. 714, end, 763. That the head of the dragon *sig.* insanity in things spiritual, n. 715. That the dragons of the wilderness *sig.* mere falsifications, n. 730. That the dragon *sig.* those who are in favour of faith alone, and separate from the life of love and charity, and who also are against the Divine of the Lord in His Human, n. 735, 789, 817. That the great dragon *sig.* those who are in evils of life, and yet with their mouth confess God and the Lord, call the Word holy, and speak in favour of the church, n. 739. That the angels of the dragon *sig.* the falses of evil, n. 740, 742. That the dragon chiefly *sig.* the religion of faith separate from charity, n. 741, 757, 815, 819. That the dragon, and the great and red dragon, *sig.* the love of self, n. 758. That the head of the dragon *sig.* the science of the holy things of the Word falsified and adulterated, n. 777. That dragons *sig.* those who are in the cupidities of evil, n. 1129. The reason why the dragon is called the old serpent, the devil and satan, n. 1252, 1267. What is signified by the dragon being bound one thousand years, n. 1253.

DRAUGHT [*latrina*]. That the draught *sig.* hell, n. 580, 622.

DRAW NEAR, *to* [*appropinquare*]. That to draw near *sig.* to be conjoined by love, n. 330.

DREAD [*pavor*]. See FEAR.

DREAM, *to* [*somniare*]. That to dream dreams *sig.* to receive revelation; and to see visions *sig.* to perceive revelation, n. 624. That a dreamer of dreams *sig.* one who exciteeth to do a thing, and in the abstract sense, excitation, by virtue of which a thing is done, *ill.* and *sh.* n. 706.

DRINK, *to*, *to give to* DRINK [*bibere, potare*]. That to drink *sig.* to be instructed in truths, and in the opposite sense to imbibe falses, n. 240. That to drink, or to drink wine, *sig.* to imbibe truths, and in the opposite sense to imbibe falses, n. 376, 481, 960. That by not drinking is *sig.* the deprivation of truth, n. 386. That to give or make to drink *sig.* to teach, n. 483. That to drink *sig.* to receive, perceive, and appropriate the truth

of good, n. 617, 887. That to drink *sig.* to perceive truth intellectually, n. 750. That to give to drink, and to drink, *sig.* to imbue and to appropriate, n. 881.

DRINK-OFFERING [*libamen*]. That drink-offering *sig.* the truth of the church, n. 637.

DRINK, *strong* [*sicera*]. That strong drink *sig.* the truth of the natural man derived from the spiritual, n. 376. That to mingle strong drink *sig.* to confirm falses, n. 376.

DROP, *to*, **DROPPINGS**, **AND DROPS** [*stillare, stillæ et guttæ*]. That droppings upon the grass, and drops upon the herb, *sig.* intelligence, and wisdom thence derived, n. 644. That to drop is predicated of the influx, acknowledgment and reception of truth, n. 730.

DROSS [*scoria*]. That dross *sig.* nothing of truth, or what is abstracted from truth and rejected, n. 540.

DROUGHT OR **DRYNESS** [*siccitas, ariditas*]. That drought or dryness *sig.* desolation, n. 323, 355. That the year of drought *sig.* the state of the loss and deprivation of truth, n. 481. That a land of drought *sig.* the church where there is no good, and a land of thirst *sig.* where there is no truth, n. 504, 730. That drought or dryness is predicated of a want of good, because it is from scorching, n. 730. That a land of droughts *sig.* a state without truths, n. 780.

DRUNKENNESS, **INEBRIATION**, **DRUNKARD** [*ebrietas, inebriatio, ebrius*]. That drunkards *sig.* those who are insane in spiritual things, n. 235. That to drink and to be drunken *sig.* to imbibe falses and to commix them with truths; also, to imbibe truths and to commix them with falses, n. 235. That to be made drunken *sig.* to become insane from falses, thus not to see truths, n. 240. That drunkenness *sig.* insanity in spiritual things, n. 376. That the drunken, but not with wine, *sig.* those who are in falses from ignorance of truth, n. 376. That drunkenness also *sig.* the falling into errors, n. 376. That spiritual inebriation is delirium in truths by falses, n. 887. That to make the earth drunk *sig.* to infatuate the church, so that no longer any truth is seen, n. 960. That to be made drunk *sig.* to be insane in spiritual things, n. 1034. That the insanity signified by inebriation and by drunkenness in the Word, is not from falses, but from truths falsified, *ill.* n. 1035. That to be drunk *sig.* to be insane in spiritual things from the falses of evil, n. 1049.

DRY LAND [*terra sicca*]. That dry land *sig.* where there is no truth, and thence no good, n. 483.

DRYING UP, **DRIED UP**, *to be* [*exsiccatio, exsiccatum, exsiccari*]. That drying up *sig.* where there is no truth, n. 419. See **WITHERING**. That to be dried up *sig.* to be removed, n. 996.

DRYNESS [*siccitas, ariditas*]. See **DROUGHT**.

DUCTS [*ductus*]. That ducts or streams of water *sig.* intel-

ligence from truths, n. 401, 405. That ducts also *sig.* perceptions which are falsified, n. 410. See RIVERS.

DUMB [*mutus*]. That the dumb *sig.* those who on account of their ignorance of truth cannot confess the Lord, nor the genuine truths of the church, n. 455, 518. That by the dumb singing, &c. is *sig.* joy from the intelligence of truth, n. 455, 518.

DUNG [*stercus*]. That dung *sig.* infernal evil, n. 617.

DUNGHILL [*sterquilinium*]. That dunghills *sig.* the falses of evil, n. 652.

DUST [*pulvis*]. That dust *sig.* the evil of the false, n. 355. That by dust of the earth are *sig.* exterior or natural truths and goods, n. 373. That dust, when ground is understood, *sig.* the good of the church, n. 411. That dust *sig.* what is infernal and accursed, *sh.* n. 622, 1175. That dust is predicated of the corporeal and sensual principle, n. 632. That the dust in the land of Egypt *sig.* damnation, n. 962. That dust *sig.* what is damned, n. 1175. That to cast dust on the head *sig.* mourning, on account of damnation, *ill.* and *sh.* n. 1175.

DUST OF THE FEET [*pulvis pedum*]. See FOOT.

DWELL, *to*, *to* DWELL IN, DWELLING OR HABITATION [*habitare, incolere, habitatio seu habitaculum*]. That to dwell *sig.* to live, n. 133, 365, 386, 600, 662, 741, 751. That dwelling *sig.* the lot which is of the life, n. 376. That thy dwelling *sig.* the spiritual kingdom of the Lord, n. 391. That dwellings [*habitacula*] *sig.* the superior heavens, n. 391. That dwellings [*habitacula*] also *sig.* the habitations in the heavens of those who are in truths from the good of love, n. 431. That to dwell or to be inhabited [*habitari*] is predicated of the good of life, n. 479, 482, 600. See INHABITANT. That dwellings of the wilderness *sig.* the goods of doctrine from the literal sense of the Word, n. 730. That dwellings are predicated of the interiors of man, which belong to his mind, n. 730. That habitation or dwelling *sig.* heaven and the church as to truths, n. 799. That to dwell [*habitare*] is predicated of good, n. 479, 871, 1029; and to dwell in [*incolere*] is predicated of truth, n. 1029. That the habitation of demons *sig.* the hell of those who are in dire falses from truths and goods profaned, n. 1098. See BABYLON. That to dwell and to cohabit *sig.* conjunction proceeding from love, *ill.* n. 1292. That by the Lord's being said to dwell with them is *sig.* that He is in them and they in Him, consequently conjunction, n. 1292.

DWELLER [*habitor*]. See INHABITANT.

E.

EAGLE [*aquila*]. That by an eagle is represented and signified the divine intelligence, n. 278, *ill.* and *sh.* 281, 283, 370.

That to ascend with wings as eagles *sig.* into the light of heaven, thus into intelligence, *sh.* n. 281, 283. That to be renewed as an eagle *sig.* as to intelligence, n. 281. That by eagles are *sig.* those who are in truths and those who are in falses, n. 281. That by eagles is *sig.* intelligence, and, in the opposite sense, self-derived intelligence, which is reasoning from falses, n. 281, 410. That an eagle *sig.* spiritual intelligence and circumspection given to those who are of the New Church, *ill.* n. 759. That the wings of an eagle *sig.* the understanding of truth, n. 759.

EAR [*auris*]. That they who constitute the province of the ear, in the spiritual world, are obediences from perception, *ill.* n. 14. That the province of the ear is in the axes of heaven, *ill.* n. 14. That ear-rings *sig.* obedience, n. 195. That by the ear being bored through at the door, is *sig.* perpetual obedience and servitude, from being in truths but not in any spiritual affection of them, n. 208. That by ear-rings upon the ears is *sig.* the perception of truth and obedience, n. 272, 577, 600. That the right ear *sig.* the perceptive faculty of truth from good, n. 298. That the ears *sig.* hearkening and obedience, n. 427, 1081. See TO HEAR. That the opening of the ears by the Lord *sig.* the perception of truth and obedience, n. 455. That the auricle of the right ear *sig.* obedience from perception, n. 600.

EAR-RINGS [*inaures*]. See EAR, AND JEWELS FOR THE NOSE.

EARTH OR LAND [*terra*]. That the earth *sig.* the church as to truths and as to falses, n. 29, 219, 223, 242, 304, 329, 365, 384, 697, 724, 787, 821, 871, 1094. That the faint of the earth *sig.* those of the church who are not in truths, but yet desire them, n. 219. That to be written in the earth *sig.* to be condemned on account of the state of life, n. 222. See TO WRITE. That a land of dryness *sig.* where there is no truth, n. 240. That the sides of the earth *sig.* the things which are out of the church, and which are not of the church, n. 275. That the earth *sig.* the externals of the church, n. 294, 400, or, the church external; also, the church appertaining to men, n. 304. That the bases of the earth, the foundations of the earth, and the pillars of the earth, *sig.* the truths of the church, n. 304. That the end of the earth and the sides of the earth *sig.* the ultimates of the church, where evils and falses begin, n. 304, 313, 721. That the land of uprightness *sig.* the church in which is what is right and true, n. 304. That the land of life and the land of the living *sig.* the church and heaven, *sh.* n. 304. That the earth, in the opposite sense, *sig.* the church vastated; also, damnation or what is accursed, *sh.* n. 304, 359, 535. That the extremity of the earth *sig.* where what appertains to the church terminateth, or its ultimates, n. 326, 357, 406, 1133. That the sides of the earth *sig.* what is remote from goods, n. 355. That the breadths of the earth *sig.* the truths of the church, n. 355. That the earth *sig.* the church as

to good, or the good of the church, n. 365. That by land or earth is also *sig.* the internal spiritual man, n. 365. That the land also *sig.* the church as to the nation therein, n. 374. That earth or land *sig.* the church as to the reception of good, n. 375. Who are meant by those who are under the earth, n. 394. That by the earth is *sig.* the church where the Word is, and by the islands, where there is not the Word, n. 406. That by the earth, in a proximate sense, is *sig.* the earth in the spiritual world, n. 417, 418, 639, 742; but in the spiritual sense, heaven and the church, n. 418, 639. That by the earth is *sig.* the inferior parts of the spiritual world, n. 497, 742. That the land of solitude and drought *sig.* a state of non-perception of good, n. 537. That the land of the pit and dense shade *sig.* a state of ignorance of truth and thence a state of falsity, n. 537. That the earth *sig.* the church both in heaven and in the world, n. 639. That the land shadowed with wings *sig.* the church which is in thick darkness as to divine truths, n. 304. That from the end of the earth, even to the end of the earth, *sig.* from first principles to the ultimates of the church, n. 659. That the produce of the earth *sig.* works of the good of charity, n. 695. That the earths or lands in the spiritual world undergo changes according to the changes of the state of the church, n. 697. That a land of corn *sig.* the church as to truths of doctrine, n. 730. That earth *sig.* what is damned, n. 742. Concerning the earths which are damned, *ill.* n. 742. That the land of the wilderness *sig.* the church which is not in truths, because not in good, n. 764. What is understood by the earth helping the woman, n. 764. That the earth *sig.* the holy things of the church, n. 1047. That the earth *sig.* a religious principle [*religiosum*], n. 1054. That to found the earth, the founding of the earth, and the foundation of the earth, *sig.* the establishment or creation of the church, n. 1057. That in the spiritual world there are lands as well as in the natural world, but that the latter are from a natural origin, whereas the former are from a spiritual origin, n. 1275.

EARTHQUAKE [*terræ motus*]. That an earthquake *sig.* the perversion of the church, n. 175. That a great earthquake *sig.* the state of the church entirely changed, n. 400, 1015. That an earthquake *sig.* a change of the state of the church, namely, from good to evil and from truth to false, n. 400, 499, 650, 674, 703, 734, 1015. That quaking or motion *sig.* change of state, n. 674.

EAST [*oriens*]. That the east, in the supreme sense, *sig.* the Lord, because He is the Sun of heaven, which is always in its rising or morning; and hence the east denotes the divine love or the good of love from Him, n. 179, 422, 448, 629, 644, 997, 1100. That the east and west *sig.* where the good of love is clear and obscure, n. 239, 401. That the east *sig.* the good of love, n. 277; and where good is in clearness by truth, n. 316. That the east *sig.* the good of celestial love, n. 342. That the east *sig.* the divine good,

n. 405. That the east, in the opposite sense, *sig.* the love of self, n. 422 end, 499. That the east in heaven is where the Lord appeareth as a sun, n. 638. That the sons of the east *sig.* those who are in the knowledges of truth and good, and thereby are made wise, n. 654.

EAT, *to* [*edere, comedere*]. That to eat *sig.* to appropriate and to be conjoined, n. 109, 146, 304, 376, 730, 840. What is signified by eating and drinking upon the table of the Lord in the kingdom of God, *sh.* n. 252. That to eat together and be glad *sig.* consociation and celestial joy, n. 279. That to eat and drink *sig.* communication and appropriation of goods and truths, or of evils and falses, n. 386, 617. That to devour or to eat *sig.* to conjoin or to appropriate, n. 617. That to eat *sig.* to know, to perceive, and appropriate; also, to receive in the will and to do, *ill.* and *sh.* n. 617. That to eat to satiety *sig.* to receive, perceive, and appropriate the knowledges of good sufficiently for nourishment of the soul, *sh.* n. 617. That to eat the flesh of their own arm *sig.* the false consuming the good, and the evil the truth, in the natural man, n. 617. That by eating the flesh of sons and daughters is *sig.* the consumption of all truth and good, n. 617. That to eat *sig.* instruction and appropriation, n. 650. That to eat *sig.* to perceive good intellectually, and to drink *sig.* to perceive truth intellectually, n. 750. See TO DRINK. That to eat *sig.* to consume; also, to reject altogether, *sh.* n. 1082.

EBER. That sacrifices were begun by Eber, and continued with his posterity, who were called Hebrews, n. 391. That the Israelites were descended from Eber, n. 391. That Eber *sig.* the external things of worship, n. 514.

EDEN. That by the garden of Eden is *sig.* intelligence, and wisdom thence derived, n. 242, 277, 717. That the east of Eden *sig.* where the good of celestial love entereth, n. 277. That Eden *sig.* good in abundance, and the garden of Jehovah truth in abundance, n. 326. That the river from Eden *sig.* wisdom from love, n. 518. That Eden in the garden of God *sig.* the wisdom which is from the good of love, n. 654. That the trees of Eden *sig.* knowledges of good from the Word, n. 654. That Eden the garden of God *sig.* intelligence by the Word from the Lord, n. 717.

EDOM. That by Edom is *sig.* the Lord's Human Principle, n. 328, 359. That Edom *sig.* the truth of the good of the natural man, n. 364. That Edom, in the opposite sense, *sig.* the pride of self-derived intelligence and the false thence derived destroying the church, n. 410. That Edom also *sig.* the natural man who is in falses from the love of self, and thence adulterates the good of the church, n. 653. That Edom *sig.* the truth or the false of the natural man, n. 811. That Edom *sig.* what is red, and red is predicated of good, n. 922.

EGYPT [*Ægyptus*]. That Egypt *sig.* scientifics and know-

ledges of every kind, applied to confirm truths, and, in an opposite sense, applied in a similar manner to confirm falses, n. 141, 313, 538. That Egypt *sig.* the scientific truth of the natural man, n. 195, 431, 518. That Egypt also *sig.* the natural man or principle and his scientific, n. 223, 240, 275, 340, 355, 386, 391, 403, 405, 410, 439, 440, 513, 532, 543, 654, 706, 730, 827. That by Egypt is also *sig.* the science of things as well spiritual as natural, n. 235, 559. That by the Egyptians are *sig.* the sciences which are of the natural man, n. 275. Why Egypt is called a he-calf and a she-calf, n. 279. That Egypt *sig.* scientifics and knowledges, but such as are from the literal sense of the Word, n. 328. That Egypt, in the opposite sense, *sig.* the false scientific principle, n. 355, 375, *sh.* 654; hence by the horses and chariots of Egypt are *sig.* false scientifics and doctrinals from which are ratiocinations against truths, n. 355. That the land of Egypt *sig.* the natural mind, n. 386. That Egypt also *sig.* the scientific principle appertaining to the natural man, n. 388, 419. That the border of Egypt *sig.* extreme things, which with the natural man are sensual, n. 391. That by Egypt is *sig.* the natural man, and such as he is from birth, viz. in mere falses of evil, n. 401. That the Egyptians *sig.* merely natural men, n. 503. That the plagues of Egypt *sig.* the changes which precede the accomplishment of the Last Judgment, in like manner as in the Apocalypse, n. 503. That the river of Egypt *sig.* intelligence procured by scientifics, n. 513. That the stream of Egypt *sig.* the knowledge and apperception of truth, and, in the opposite sense, the knowledge and apperception of the false, n. 518. That the waters of Sihor or of Egypt *sig.* false scientifics, or scientifics confirming falses, n. 518. That the staff of Egypt *sig.* the power which accedes to ratiocination by scientifics which are applied for confirmation, n. 538, 727. That needlework from Egypt *sig.* the science of such things as appertain to the church, n. 576. That Egypt also *sig.* the natural man separate from the spiritual, or scientific truth separate from spiritual good, n. 627, 653, 654, 746. That the Egyptians were better acquainted with representatives than any other people, *ill.* n. 650. That the king of Egypt and his multitude *sig.* the natural man with the scientifics therein, n. 650, 727. That Egypt also *sig.* the conceit of self-derived intelligence, n. 654. That the midst of the land of Egypt *sig.* everywhere and in all things of the natural man, n. 654. That the border or boundary of Egypt *sig.* scientific truth, n. 654. That Pharaoh, king of Egypt, is called Ashur, the reason thereof, n. 654. That Egypt *sig.* the church with those who are in moral life grounded in natural lumen, n. 654. That the horses of Egypt are flesh and not spirit *sig.* things of the imagination, which in themselves are dead, because they are fallacies, n. 654. That the horses of Egypt *sig.* scientifics, n. 654. That the first-born of Egypt *sig.* falses from evil contrary to spiritual good, n. 710. That Egypt,

Sin and No, *sig.* the scientifics and fallacies appertaining to the natural man, which hinder his being reformed by truths from the Word, n. 721. That the land of Egypt also *sig.* the natural man, with the scientifics and knowledges, together with the cupidities and appetites, which reside in him, n. 730. That Egypt *sig.* the natural understanding of the Word, n. 846. That whoredoms in Egypt *sig.* the falsification of truth from the natural man, *ill.* n. 1029.

EIGHT [*octo*]. That eight *sig.* good, n. 1067. See Two.

ELAM. That Elam *sig.* the science appertaining to the natural man, and confidence thence derived, n. 357. That Elam *sig.* those who are in knowledges which are said to be of faith, but not in any principle of charity, n. 418.

ELDERS [*seniores*]. That elders *sig.* the intelligent, n. 237. That elders *sig.* those who are in truths derived from good, and abstractedly truths derived from good, *sh.* n. 270, 290, 307, 313. That the twenty-four elders *sig.* all the truths of the heavens in the complex, *sh.* n. 270, 272, 349. That by one of the elders is *sig.* an entire society of heaven, n. 307. That the twenty-four elders *sig.* the second or middle heaven, which is conjoined to the third or inmost heaven by intermediate angels, n. 322, 462, 471. That elders *sig.* wisdom, n. 412; or those who are in intelligence and wisdom, n. 448. That the elders of the daughter of Zion *sig.* those who are wise and intelligent, and, abstractedly, wisdom and intelligence, n. 637; also, those who have been in divine truths, n. 863. That the twenty-four elders *sig.* the superior heavens, n. 687, 1206.

ELEALETH. That Elealeth *sig.* the men of the external church, who explain the Word to favour the loves of the world, n. 911.

ELECT OR CHOSEN [*electi*]. That the elect who shall possess the mountain *sig.* those who are in good, n. 405. That my elect *sig.* the Divine Human of the Lord as to divine good, n. 409. That the elect or chosen *sig.* those who are in the good of love and faith, or those who are in spiritual good, or the good of charity, n. 418, 433, 624, 630, 650, *ill.* 1074. That elect is predicated of good, and servant of truth, n. 405, 684. That the angels of the second heaven, who are in love towards the neighbour, are denominated the elect, the angels of the third heaven the called, and the angels of the first heaven the faithful, *ill.* n. 1074. (But see the Ap. Rev. n. 744.)

ELEVEN [*undecim*]. That eleven *sig.* a state not yet full, but yet a state of reception, such as appertains to well-disposed children and infants, n. 194.

ELIJAH AND ELISHA. That Elijah and Elisha represented the Lord as to the Word, n. 66, 395, 430, 504, 781. That by Elijah is *sig.* the Word, n. 160. That the mantle of Elijah *sig.* the Word in ultimates, which is divine truth in general or in

its whole complex, n. 395. That Elijah represented the Lord as to the Word, or the Word which is from the Lord, in like manner as John the baptist, n. 619. That Elisba represented the Lord as to divine truth, which constitutes the life of heaven, into which man is resuscitated, *sk.* n. 659, 781. That the spirit and power of Elias *sig.* the divine wisdom and the divine power in the Word, n. 724.

ELOHIM. That Elohim *sig.* the Divine proceeding, which makes heaven, n. 555. That Elohim is the plural of God or El, n. 555.

EMACIATE, *to* [*emaciare*]. That to emaciate, or make lean, *sig.* to remove evils from falses not of evil, n. 406.

EMBROIDERY AND NEEDLEWORK [*acupictum et acupictura*]. That embroidery and needlework *sig.* scientific truth; also, the knowledges of truth, n. 195, 275, 281.

EMERALD [*smaragdus*]. That the colour of this stone is green, and green *sig.* truth obscured, n. 269.

EMERODS [*hæmorrhoides*]. See HEMORRHOIDS.

EMPTY AND VOID [*vacuum et inane*]. That empty and void are predicated of the church, and *sig.* where there is no good and truth, n. 280. That emptiness [*inanitas*] *sig.* the false, n. 376; also, the evils of the false, n. 419. That wind and emptiness are predicated of falses originating in the proprium, n. 587. That the city of emptiness *sig.* the doctrine in which there is no truth, but the false, n. 652.

ENCHANTMENT OR INCANTATION [*incantatio*]. That enchantments *sig.* the perversion of good, n. 590. Concerning incantations, and that they were in use amongst the ancients, *ill.* n. 590. That incantations are to be understood in a good sense, and that the prophets were skilled therein, *ill.* n. 590. That incantation *sig.* persuasion, so that the person persuaded is rendered incapable of perceiving any otherwise, *ill.* n. 1191. See WITCHCRAFT.

ENCOMPASSED, *to be* [*circumdari*]. That to be encompassed *sig.* to live from, n. 707.

END [*finis*]. That the time of the end *sig.* the last time of the church, when there is no truth in consequence of there being no good, n. 514. That the end *sig.* the end of the church, n. 612. That the end or ends of the earth *sig.* the ultimates of the church, which are ultimate truths, n. 644, 1133. That the ends *sig.* the ultimates of heaven and the church, n. 706, 1133.

ENDURANCE [*tolerantia*]. That endurance *sig.* whatever is brought into act from the will and thought, or from the love and faith, n. 98, 214. That to endure *sig.* to be assiduous and to remove obstacles which are in the natural man, *ill.* n. 98. That endurance *sig.* assiduity in instructing, n. 101. That endurance also *sig.* conjunction with the external and thence combat, *ill.* n. 156.

ENEMY, FOE, ADVERSARY [*hostis, inimicus*]. That enemy [*hostis*] *sig.* the false derived from evil, and the evil from the false, n. 242. That enemies [*hostes*] *sig.* evils, and adversaries [*inimici*] *sig.* falses, n. 278, 316, 357, 401, 406, 502, 642. That enemies [*inimici*] *sig.* falses which disperse divine truths, n. 316. That foes or enemies [*inimici*] *sig.* falses, n. 328. That enemies [*hostes*] *sig.* evils of life, n. 632. That foes [*hostes*] *sig.* evils, and enemies [*inimici*] *sig.* falses, n. 671. That enemies [*inimici*] *sig.* falses, and haters evils, n. 700. That enemy [*hostis*] *sig.* the false of evil and hell, n. 721, 724, 811. That enemies [*hostes*] in the gate *sig.* falses from evil, n. 724. That enemy [*inimicus*] *sig.* falses which destroy the truths of the church, and foe [*hostis*] *sig.* evils which destroy the goods of the church, n. 741.

ENLIGHTEN, to, or ILLUMINATE, to be ENLIGHTENED [*illuminare, illustrata esse*]. That to enlighten or illuminate *sig.* to illustrate in truths, n. 391. That to be enlightened or illustrated *sig.* to be in light, n. 1094.

ENOCH [*Chanoch*]. Who they were who were understood by Enoch, and concerning the book of Enoch, n. 670, *ill.* 728. That this book was to serve the churches which were to be established by the Lord after the deluge, n. 670, 728.

ENSIGN [*vevillum*]. That an ensign is a sign of combat, and that it is seen in the spiritual world, n. 411.

ENTER IN, to [*intrare*]. That to enter in, when predicated of the Lord, *sig.* to be conjoined to him, n. 251.

ENTWISTINGS [*implexa*]. That entwistings *sig.* scientifics appertaining to the natural man, n. 388.

EPHAH. That the ephah, which was a measure, *sig.* good and its quality, n. 304.

EPHESUS. That the Ephesian church denotes those within the church who are in the knowledges of truth and good, and not yet in a life according to them, n. 95.

EPHRAIM. That the iniquity of Ephraim *sig.* falses of the understanding, because by Ephraim is *sig.* the understanding of such things as appertain to the church, n. 193. That Ephraim *sig.* the intellectual principle of the spiritual church, or intellectual truth, n. 222, 236, 316, 336, 375, 376, 391, 419, 433, 746, 799; or, the illustrated understanding of those who are of the church, n. 282, 283; or, the church as to the understanding of truth, n. 275, 355, 357, 386, 434, 540, 710, 962, 1100; also, the spiritual understanding of the Word, n. 624, 730, 799, 811, 846. That by Ephraim associated with idols is *sig.* the intellectual principle perverted, catching at falses, n. 283, 391, 419. That Ephraim *sig.* the understanding of truth from good, n. 376, 617, 1145. That Ephraim, in the opposite sense, *sig.* the understanding self-derived, or originating in the proprium, or the understanding of the false, n. 376, 617; also, the understanding of truth destroyed, n. 654; or, perverted, n. 710. That Ephraim

sig. intellectual truth from the good signified by Manasseh, n. 405. See MANASSEH. That by Ephraim is *sig.* the truth of the new natural man; and by Manasseh the good of the new natural man, n. 440. That by Ephraim is *sig.* truth from good in the natural man, to which truth belongs power, n. 448, 449. That Ephraim *sig.* the truth of the doctrine of the intellectual principle of the church in the natural man, n. 654. That the whoredom of Ephraim *sig.* the falsification of the Word, n. 811. That Ephraim *sig.* the church as to the understanding of the false, n. 962.

EPHRATAH. See BETHLEHEM.

EQUILIBRIUM [*æquilibrium*]. That everywhere in the spiritual world there is an equilibrium, n. 573. That where there is an equilibrium, there two forces continually act against each other, the one acting and the other re-acting, n. 573. That a state of equilibrium consists in being in the midst between heaven and hell, consequently between good and evil, n. 938, 1043. That all are held by the Lord in equilibrium that they may be in a state of liberty, n. 1043.

ESAU. That Esau *sig.* the love of self, and evil thence derived, destroying the church, n. 410. That Esau, and the house of Esau, *sig.* those who believe themselves to be intelligent and wise, not from the Lord, but from themselves, n. 448. That Esau *sig.* those who are in good as to the natural man; and, in the opposite sense, those who are in evil as to the same, n. 714. That Esau *sig.* the love of the natural man, n. 730. That by the mountains and heritage of Esau are *sig.* the evils from the love of self and the falses thence derived, n. 730.

ESSE AND EXISTERE [*esse et existere*]. That Esse, or to Be, when predicated of the Lord, is to be from Himself, which is in Himself, and *Existere*, or to Exist, when predicated of Him, is to exist from Himself and in Himself, *ill.* n. 972. That the Esse, or to Be, is understood by Eternal, n. 972. That the Divine *Existere* is also the divine Esse; but it is called *Existere* with respect to heaven, where it is all in all, n. 972.

ETERNAL [*æternum*]. That eternal *sig.* the Divine principle as to *existere*, n. 870. See ESSE AND EXISTERE.

ETHER [*æther*]. That ethers *sig.* the divine light even to the supreme or third heaven, n. 541. See ATMOSPHERE.

ETHIOPIA [*Kush*]. See CUSH.

EUNUCHS [*eunuchi*]. That eunuchs *sig.* those who do not desire to be conjoined with the affection of evil, *ill.* n. 710. That eunuchs born *sig.* the celestial; made of men *sig.* the spiritual; who have made themselves *sig.* the natural, *ill.* and *sh.* n. 710.

EUPHRATES. That Euphrates *sig.* the all of the church as to good; and in the opposite sense, the same as to evil, n. 410. That the Euphrates *sig.* the rational principle, n. 518, 569. That Euphrates *sig.* ratiocination; and by its waters are *sig.* falses confirmed by ratiocinations, n. 518, 569. That by the river

Euphrates was *sig.* the rational principle appertaining to man derived from sciences and knowledges, n. 569, 995. That by the great river [or Euphrates] is *sig.* the influx of things spiritual into things rational; and by the river Euphrates is *sig.* the influx of things rational into things natural, n. 569. That Euphrates is called a great river by reason of the intelligence which man hath from the rational principle, n. 995. See RIVER.

EUROPE. That Europe, in a spiritual or angelical idea, denotes the north, n. 21.

EVANGELIZE, *to*; or PUBLISH GLAD TIDINGS [*evangelizare*]. That to evangelize or publish glad tidings *sig.* to preach, n. 365. That to publish good *sig.* conjunction with the Lord by good, n. 365. That where mention is made of evangelizing and of the Gospel [*evangelium*], thereby is *sig.* the advent of the Lord, n. 612. That to evangelize *sig.* to announce the advent of the Lord, n. 612. See GOSPEL.

EVEN SO [*etiam*]. That even so *sig.* confirmation of what precedes, that it would be so, n. 40, 979.

EVENING [*vespera*]. That evening *sig.* a state of cessation of faith and charity, n. 187. That the evening and the morning *sig.* the last time of the old church, and the first time of the new church, n. 573, 677. That the evening *sig.* the end of the church, n. 612; or, the last time of the church, when there is nothing but evils and falses, n. 677.

EVIL [*malum*]. That all evils, whatsoever they are, derive their existence from the love of self and from the love of the world, n. 504. That by the evil of the false is meant the evil which is from the false of doctrine, whence is derived the evil of life, n. 504, 526; and the false of evil is evil of life, whence is derived the false of doctrine, n. 526. That all evils and falses thence derived are from hell, n. 502. That the love of evil nourisheth itself from falses; and the love of the false nourisheth itself from evils, n. 695. That evil of the will is evil from nature; and the false of the understanding is evil by act, *ill.* n. 780. That evils of themselves do not destroy man's spiritual life, but by falses, n. 1109. That they who confirm evil in themselves perish, n. 1282. That after death, goods and truths are taken away from the evil, and evils and falses from the good, *ill.* n. 1352.

EXACTOR [*exactor*]. That exactors *sig.* those who violate truths, n. 555.

EXALT, *to*; *to be* EXALTED [*exaltare, exaltari*]. That to be exalted, when predicated of God, *sig.* worship from good by truths, n. 411. That to exalt *sig.* to lead to interior truths, n. 714. That to exalt upon a rock *sig.* to instruct in interior truths, n. 799.

EXCISION [*excisio*]. That the land of excision *sig.* hell, n. 730.

EXCOMMUNICATE, *to* [*excommunicare*]. That to be ex-

communicated from the world *sig.* to be cast out from the good of the church, n. 741.

EXCREMENT [*excrementum*]. That excrement *sig.* the evil of the love of self, n. 475.

EXILE [*exilium*]. That to go into exile *sig.* to be destroyed, n. 637. That to go into exile *sig.* the dissipation of truth; and to go into captivity *sig.* the being seized upon by falses, n. 811.

EXPLORE, to [*explorare*]. That to explore *sig.* to enquire into and search out, n. 100.

EXPURGATION [*expurgatio*]. That the spirit of expurgation *sig.* the spiritual affection of truth, n. 475.

EXTERNAL [*externum*]. That the internal is what is called the spiritual man, and the external the natural man, n. 150. That the external man is purified by a life according to the truths of faith, or by willing and doing the truths of the Word, n. 475. See **INTERNAL**. That what is in the inmost is in all things around, *ill.* n. 1336. See **INTERNAL AND INMOST**.

EXTREME, EXTREMITY [*extremum, extremitas*]. That the extremes of the natural man are what are called things sensual, n. 410. That extremes or ultimates *sig.* all things in the complex, because they include all or the whole, n. 417, 418. That the extremity of days *sig.* the advent of the Lord, n. 811. That in extremes or ultimates resides all power, *ill.* n. 918. That the extremity of the earth *sig.* the ultimates of the church, n. 1133.

EXULTATION, to EXULT [*exultatio, exultare*]. See **JOY AND GLADNESS**. That exultation *sig.* delight from good; and gladness *sig.* delight from truth, n. 294, 660. That to exult *sig.* joy of heart, n. 1179; or joy from the affection of good, n. 1218.

EYE [*oculus*]. That the eye *sig.* the understanding of truth; and hence also the truth of faith, *ill.* n. 37, 68, 152, 242, 274, 277, 313, 317, 376, 427, 455, 484, 556, 584, 746, 799, 852, 1081. That from the eyes may in some measure be seen the affection of the thought, n. 37. That eyes, when predicated of the Lord, *sig.* His divine providence; also, divine wisdom and intelligence from Him; likewise omniscience, *ill.* and *sh.* n. 152, 277, 284, 317. That eyes consuming away *sig.* that all intelligence should perish, n. 152. That a pure or simple eye *sig.* the understanding of truth; and an evil eye *sig.* the understanding and faith of the false, *sh.* n. 152, 183, 313, 526, 1081. That the right eye scandalizing *sig.* the understanding thinking evil; and by having one eye is *sig.* the understanding not thinking evil, but truth only, n. 152. That the right eye *sig.* the understanding of good; and the left eye *sig.* the understanding of truth, n. 152, 313. That the eye, when predicated of the Lord, denotes presence, and thence providence, n. 68, 177. That the eye is said to be simple or single, when truth is from good, or the understanding from the will, n. 313. That seven eyes *sig.* omniscience, n. 316, 317, 319.

That the eyes shut *sig.* no understanding, n. 376. That the eyes of the glory of Jehovah *sig.* the divine truth, n. 433. That tears in the eyes *sig.* grief, on account of there being no understanding of truth, hence on account of falses, n. 484. That shedding tears *sig.* grief of mind on account of falses; and weeping *sig.* grief of heart on account of falses, n. 484. That an evil eye *sig.* the understanding of the false from evil, n. 526. That the right eye *sig.* every thing appertaining to the understanding, and the thought thence derived, n. 600. That the eye *sig.* the understanding of truth perverted, which is insanity, n. 710. That eyes *sig.* intelligence and wisdom, n. 717. That to lift up the eyes *sig.* to animadvert, n. 730. What is *sig.* by a mote and by a beam in the eye, n. 746. See MOTE AND BEAM.

EYE-SALVE [*collyrium*]. See COLLYRIUM.

EZEKIEL. That the prophet Ezekiel represented the doctrine of truth and the Word, the same as the apostle John, n. 619.

F.

FACE [*facies*]. That the face or faces, when predicated of the Lord, *sig.* divine love and illustration thence derived, n. 74, 340, 401, 412, 684. That the forehead *sig.* the good of love; and the eyes the understanding thence illustrated, n. 242. See EYE. That the face of a man denotes the affection of truth, n. 280. That the face *sig.* affection, n. 376. That the face *sig.* the interior things appertaining to the mind, consequently love and faith, n. 376, 381, 406, 412, 554. That hard in face *sig.* the interiors destitute of good, n. 412. That the face, in the opposite sense, *sig.* the affection of the false, n. 412. That the forehead *sig.* the affection of good and the affection of evil, n. 412. That to fall on the face *sig.* humiliation of heart from the good of love, n. 463, 688. That the face is the representative image of the affection of man's love, n. 504, 688. That the face of Jehovah *sig.* the things revealed in the Word, n. 659. That the face *sig.* the affections which are of the love of good, n. 721. That the face of Jehovah *sig.* divine love, n. 725. What is signified by seeing the face of the Lord, *ill.* n. 1341. That to see the face of Jehovah or the Lord *sig.* to know and acknowledge what He is, as to His divine attributes, besides other things, *sh.* n. 1342. That the face of Jehovah, in an opposite sense, *sig.* anger and aversion, because a bad man is angry, and turneth himself away, *sh.* n. 1342.

FACULTY [*facultas*]. That the faculty of understanding truths is given to every man, even to the evil, n. 874, 970, 996, 997.

FAINT, *the*, and *to* FAINT [*liquescentes, deficere*]. That

the faint of the earth *sig.* those of the church who are not in truths, but yet desire them, n. 219. That to faint *sig.* to be dissipated, n. 724. That the timid and faint in heart *sig.* those who are not yet in the goods and truths of the church, n. 734.

FAIR [*pulcher, pulchra*]. See BEAUTY. That fair is predicated of truth and the intelligence thereof, n. 675. That to be fair *sig.* to be wise, n. 684.

FAITH [*fides*]. That faith is truth, n. 155, 895. That there is a spiritual faith, and also a faith merely natural, their difference, *ill.* n. 204, 232. That there is no faith where there is no charity, n. 204, 211, 227, 242, 250. That faith separate from charity is only science, in which there is no life from the Divine Being or principle, n. 211, 227. That faith separate from charity is faith separate from life, and such faith resideth only in the memory, and is not in the man but out of him, n. 227, 239, 242. That in the doctrine of faith alone there is no spiritual faith, but faith merely natural and persuasive, n. 232, 242. That historical faith is not spiritual faith, n. 232; concerning its conjunction with heaven, n. 232; and its quality, n. 242. That there are two states of faith and thence of life; one state from doctrine, and the other from the Word, *ill.* n. 233, 250. Concerning the quality of faith alone, and its adulterous sphere, n. 237. Concerning the quality of historical faith, n. 242, *ill.* 250 end, 427, 895. What the quality of faith is separate from charity, and what its quality conjoined to charity, n. 251, 427. That faith is called the brother of charity, n. 315, 427. That a blind faith is a persuasion, *ill.* n. 759. Concerning the invented modes of the conjunction of good works with faith alone, and of the degrees of the progression of that faith to works, *ill.* n. 786, 787. In what manner spiritual faith is formed by the Lord, n. 790. That the doctrine of faith separated from life destroys the church as to all the goods and truths thereof, n. 796. Concerning those who separate faith from the good of life, and thereby so falsify the Word as to shut heaven against themselves, n. 797. Concerning those who adjoin the good of life to faith, and thereby do not so falsify the Word as to shut heaven against themselves, n. 798. Concerning those who, although they are in the churches where faith alone is acknowledged, still do not falsify the Word, n. 800. Concerning the faith at this day which alone is called saving, *ill.* n. 805. That the dogma concerning faith alone excludes all truths and rejects all goods, *ill.* n. 812. That faith *sig.* the implantation of truth, *ill.* n. 813. Concerning the historical and miraculous faith whereby the sick were healed, *ill.* and *sh.* n. 815. Concerning the faith whereby spiritual diseases are healed by the Lord, n. 815. That faith derived from love is the faith which saveth, n. 815. That spiritual faith is the acknowledgment of truth by virtue of its being seen and understood, n. 832. Concerning the nature and quality of intellectual faith, n. 846. That

the faith of Jesus *sig.* the implantation of truth from the Lord, and the acknowledgment of Him, n. 895. That in the place of faith, truth ought to be named, *ill.* n. 895.

That the acknowledgment of the Lord and faith occasion presence; but that affection and love occasion conjunction, *ill.* n. 1340. That the learned have attributed all salvation to faith and nothing to charity; the reason whereof is, that they have attributed every thing to knowledge and nothing to affection, because the former appears before the sight, whereas the latter doth not appear; but faith proceeds from thought, and charity from affection, *ill.* n. 1317. That the tenet ought to be shunned, that man is justified, that is, saved by faith alone without the works of the law, *ill.* n. 1250. That the tenet concerning faith alone is dampnatory, *sh.* n. 1250. That they who have confirmed themselves in faith alone are the goats, n. 1250. That the dogma, that the understanding is to be kept in subjection to faith, or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which affirms this tenet, n. 1323. That thereby the way of light from the Lord is obstructed, insomuch that man can no longer be enlightened, *ill.* n. 1323.

FAITHFUL, *the*, [*fideles*]. That the faithful *sig.* those who are in the faith of charity, n. 1074. That the angels of the first or lowest heaven are denominated the faithful, n. 1074. See CALLED, AND CHOSEN. (But see the AP. REV. n. 744.)

FALL, *to* [*cadere*]. That to fall *sig.* to perish, n. 518; also, to be parted or severed and not to exist, n. 675; also, to be devastated and destroyed, n. 879, 880; also, to be dissipated, n. 1020. That "is fallen, is fallen," *sig.* utter destruction, n. 1097.

FALL-DOWN, *to* [*procidere*]. That to fall down *sig.* humiliation, reception, and acknowledgment, n. 290, 322, 349; or, humiliation of heart, n. 1206. That to fall down on the knees and upon the face is a gesture corresponding to inmost humiliation, *ill.* n. 1206. That to fall down before the feet *sig.* to acknowledge, to confess, and to worship, n. 1228.

FALLACIES [*fallaciae*]. Concerning fallacies in spiritual things and their origin, *ill.* n. 575. That fallacies appertain to the sensual man, who judges all things from the senses of the body, *ill.* n. 575.

FALSE [*falsum*]. That to know and to think falses is not to be intelligent and wise, inasmuch as all intelligence is of truth, and wisdom is of the life thence derived, n. 236. That falses, in themselves, are falsified truths, n. 237, 759. That evils of the false are evils which flow from falses of doctrine, *ill.* n. 400, 504, 526. That the falses of religion, whilst a man liveth well, are accepted by the Lord as truths, n. 452, 455. Concerning those who are in falses of ignorance, n. 474, 478. That the false of evil is evil of life, whence is derived the false of doctrine, n. 526.

That falses of evil, which are truths falsified, cause disjunction, *ill.* n. 536. That the false in extremes is the false sustaining and subservient, n. 627. That falses assault, but truths defend, n. 734. That falses have power over falses, but no power at all against truths, n. 783. That there are falses of various kinds, *ill.* n. 812. That the false of evil is falsified truth, because evil falsifies truth, n. 976.

FALSIFICATION [*falsificatio*]. That the falsification of the Word to the destruction of its genuine truth shuts heaven, *ill.* n. 888, *ill.* 920. That such falsification of the Word is infernal, and thence damnatory, n. 888. That falsified truth is the false of evil, because evil falsifies truth, n. 976. See FALSE.

FAMILY [*familia*]. That families *sig.* truths, n. 340, 555. That families of the earth *sig.* those who are in truths from good, and abstractedly truths from good, n. 340. That the master of the family *sig.* the Lord as to truths from good, *sh.* n. 911.

FAMINE [*fames*]. That a famine *sig.* the failure of all truth in doctrine, n. 131, 175. That a famine *sig.* the privation, failure or want of the knowledges of truth and good, n. 315, 654, 734. That a famine *sig.* the privation, failure, and ignorance of the knowledges of truth and good, n. 386, 387, 540, 652, 654, 1125. That a famine also *sig.* the deprivation of good by evils, n. 386, 388. That men of famine *sig.* those who are in no perception of good, and in no knowledges of truth, n. 386. That storms of famine *sig.* an entire failure of the knowledges of good and truth, n. 386, 540. That "for famine to famine" *sig.* that they who reject truths perish by falses, n. 811.

FARTHING [*dodrans*]. That to pay the uttermost farthing *sig.* the punishment which is called eternal fire, n. 1015.

FAST, to [*jejunare*]. That to fast *sig.* to mourn, n. 375, on account of a deficiency of good and truth, n. 1189. That by fasting, when predicated of the Lord, is *sig.* affliction, n. 730.

FAT [*pinguedo, adeps*]. That fat things *sig.* the goods, and also the delights of love, n. 252, 329, 1159. That fat and fatted *sig.* good, n. 279. That the fat in sacrifices *sig.* the divine good, n. 329. That fat or fatness *sig.* the good of love, n. 365, 483, 1159. That to delight in fatness *sig.* to be delighted from good, n. 617. That fat *sig.* interior goods, n. 617. That by fat and opulent is *sig.* full of the good of love and truths thence derived, n. 644. That to be satisfied with marrow [*adeps*] and fatness *sig.* to be filled with the good of love and with joy thence derived, n. 1159. That to be fat and green *sig.* to be in goods and truths of doctrine, n. 1159. That by fat ones are *sig.* those who nauseate good, or who despise and reject it, n. 1159.

FATLING [*saginat*]. That a fatling or ox *sig.* the affection of the natural man, n. 780.

FATHER [*pater*]. That by the Father, in the Word, is meant the Divine Principle in the Lord, or which He had by concep-

tion, n. 178, 254, 349. That by Father, when said by the Lord, is *sig.* the divine good which is in Him and from Him, n. 200, 295, 309, 343. See LORD AND GOD. That to do the will of the Father and of God *sig.* to do his precepts, or to live according to them from the affection of love and charity, n. 295. That by the Father in the heavens is *sig.* divine good from the Lord, or the Lord as to divine good, n. 297, 966. That father *sig.* the good of the church, n. 315, 532. That by the Father in the heavens is also to be understood the Divine or Divinity in the Lord, n. 411. That by the land inherited by their fathers is *sig.* the church which is in the knowledges and light of truth, n. 433. That the church is called a father from good and a mother from truth, n. 444, 624. That fathers *sig.* those who are in goods, or the goods of the church; and, in the opposite sense, those who are in evils, or the evils of the church, n. 555, 617, 724. That by the Father, when spoken by the Lord, is *sig.* the divine good of the divine love from which is heaven, and every thing belonging to heaven, n. 600. That by the Father in the heavens is *sig.* the Divine proceeding, n. 644. That father and mother *sig.* the love of self and the love of the world; and brother and sister, the cupidities thence arising, and the evils and falses thereof, n. 724. That father *sig.* evil, which is the proprium of man; and mother *sig.* the cupidity of the false, n. 724. That by the master of the house, or householder, is *sig.* the Lord as to truths from good, *ill.* n. 911. That father and mother, in the celestial sense, *sig.* the Lord and the church, n. 966. See MOTHER.

FEAR, to FEAR, TERROR [*timor, timere, terror*]. That fear *sig.* grief on account of spiritual persecutions from those who are in the doctrine of falses, n. 121. That fear and trembling *sig.* straightness in temptation, n. 282. That fear to God is predicated of truth, n. 411. That fear *sig.* various changes of the state of the interiors of man, n. 667. That fear *sig.* a state of anxiety, n. 667. That to be affrighted, dismayed, and to dread, *sig.* commotion of mind [*animus*] arising from the change of the state of the interiors, n. 677. That fear, terror, dread, *sig.* the holy tremor which occupies, vibrates, and penetrates through the interiors of the head, *ill.* and *sh.* n. 677; also, various commotions of the mind, *ill.* n. 677. That to fear *sig.* to worship the Lord from charity and faith, n. 696, 706. That to fear is of the understanding, thus of faith and of truth, n. 696. That divine truth causes fear, but not so divine good, *ill.* n. 696. That terror *sig.* spiritual death, n. 721; and destruction, n. 911. That to fear God *sig.* to revere and worship the Lord, n. 874. That the fearful and to fear *sig.* to be in no faith, *sh.* n. 1300.

FEAST [*festum, convivium*]. That banquets, feasts, dinners, and suppers *sig.* consociations by love, *ill.* and *sh.* n. 252. See TO EAT, BREAD, SUPPER. That a feast of fat things *sig.* the appropriation and communication of goods, *sh.* n. 252; and that a

feast of wine on the lees, or best wine, *sig.* the appropriation of truths, *sh.* n. 252. That the feast of unleavened bread, or of the passover, *sig.* the glorification of the Lord's Human, and celebration of the Lord on account of deliverance from damnation, or the liberation from falses of evil, n. 314, 401. That the feast of tabernacles *sig.* the implantation of good by truths, n. 654; also, the production of good, thus regeneration, n. 911. That the feast of the seven weeks, or of the harvest of first fruits, *sig.* the implantation of truth and good, n. 911.

FEATHERS [*pennæ*]. See BIRD.

FEED, to [*pascere*]. That to feed (as a shepherd his flock) *sig.* to teach, n. 314, 376; or, to instruct in truths, n. 482. That to feed upon wind *sig.* to imbibe the false, n. 654. That to feed or to rule *sig.* to teach, n. 726. See TO RULE.

FEED, to [*cibare*]. That to feed *sig.* to nourish, n. 411. See FOOD.

FEMALE [*fæmina*]. That male *sig.* truth, and female good, n. 294. That male *sig.* the truth and also the doctrine of the church; and female *sig.* the good, and also the life thereof, n. 725. See MALE.

FERMENTATION [*fermentatio*]. That fermentation *sig.* separation, n. 540. See LEAVEN.

FIELD [*ager*]. That a field *sig.* the church, n. 131, 372, 388 end, 417, 426, 911. That hills in the field *sig.* good of truth in the church, n. 141. That to buy fields with silver *sig.* to procure the good of the church by truths, n. 223. That a good field *sig.* the church as to the good of charity, n. 281. That a field *sig.* the good of the church, or the church as to good, n. 326, 388. That by a field is also *sig.* the church as to the reception and procreation of truth and good, n. 374. That by harvest of the field is *sig.* all worship originating in good and truth, n. 374. That to sow fields *sig.* to be instructed and to receive truths, n. 386. That the face of the field *sig.* knowledges from the Word, n. 388. That the produce of the fields *sig.* all things of the church, n. 411. That the heights of the field *sig.* the interior things appertaining to the spiritual man from which the natural man combats, n. 447. That the grass of the field *sig.* the truth of the church springing up, n. 578. That fields *sig.* doctrinals from the Word, n. 650; also, the church as to the implantation of the truths of doctrine, n. 650; or, the church as to the implantation of truth, n. 652. That fields of the forest *sig.* the natural principle, or the things which appertain to the natural sense of the Word, n. 684, 700. That a fruitful field, or a land of corn, *sig.* the natural man fructified with truths, n. 730. That to be in the field *sig.* to be in the church, n. 810. That "the field is the world" *sig.* the church everywhere, n. 911.

FIG-TREE [*ficus*]. That a fig-tree *sig.* the natural man and his interiors, and the fruit his goods, n. 109, *ill.* and *sh.* 403, 739.

That a fig-tree *sig.* the external church which is of the natural man, and thus the external things of the church, n. 175, 388, *ill.* and *sh.* n. 403, 911. That a fig-tree *sig.* natural good, n. 375, 386. That a fig-tree *sig.* the natural man as to good and truth; the fruit the good of the natural man, and the leaf the truth of that good; but, in the opposite sense, the tree *sig.* the natural man as to what is evil and false, the tree the natural man himself, its fruit the evil of that man, and the leaves the false of that evil, *ill.* and *sh.* n. 403, 815. That the fig as a fruit *sig.* the good of life in the internal, and at the same time in the external form; and that in the opposite sense, it *sig.* good of life solely in the external form, which is evil of life, because it is inwardly evil, n. 403. That a fig-tree *sig.* natural good and truth derived from the spiritual good and truth of the church, n. 458. That a fig-tree *sig.* natural truth, n. 503, 717. That the fig-tree *sig.* the external celestial and spiritual church, n. 638. That fig-trees *sig.* goods and truths exterior, which are called moral, n. 638. That the leaf of the fig-tree *sig.* scientific truth, n. 739.

FILTH [*sordes*]. That filth *sig.* falses and evils, n. 475.

FIND, to [*invenire*]. That not to be found any more *sig.* not to rise again, n. 1183.

FIR-TREE [*abies*]. That the fir-tree *sig.* the perceptive principle of the natural man, n. 654. That the fir *sig.* natural truth of a superior order, and the pine [*tæda*] natural truth of an inferior order, n. 730.

FIRE [*ignis*]. That fire *sig.* divine love, n. 68, 496, 944. That flame *sig.* truth from good, n. 68, 277. That fire, in the opposite sense, *sig.* infernal or diabolical love, n. 177, 240, 496, 504, 1126. That fire *sig.* the good of love, n. 274, 411, 419, 931. That to be burned with fire *sig.* to perish by the evil of the false, n. 131. That a flaming fire *sig.* the good of love, *ill.* n. 68, 155, 183, 419, 504. That fire *sig.* evils which are from the loves of self and the world, n. 355, 411, 504, 539, 825, 888, 932; also, the love of evil, n. 386. That a fire of flames *sig.* the love of the world, n. 403. That by flame is *sig.* the punishment of the cupidity of perverting truths, n. 455. That fire *sig.* the love of self, n. 455, 653, 730, 982. That fire *sig.* the love of truth, n. 455. That fire *sig.* divine good proceeding from the Lord, n. 475. That fire *sig.* infernal evil destroying the good of the church, n. 503, 504, 653, 1134. That fire *sig.* the good of celestial love, and flame the good of spiritual love; but that in the opposite sense, fire *sig.* the evil arising from the love of self, and flame the evil arising from the love of the world, *ill.* and *sh.* n. 504, 510, 642, 916, 1126. That fire *sig.* all cupidity originating in the love of evil, and the punishment thereof, which is torment, *ill.* n. 504, 576. That the source of the infernal fire is no other than the change of the divine love into evil loves, and their cupidities of doing evil, *ill.* n. 504. That to prove by fire *sig.* to

prove by the affection which is of love, n. 532. That fire *sig.* the good of the Word adulterated, n. 539. That fire *sig.* the punishment of the love of evil and its destruction, n. 652. That flame *sig.* the conceit of self-derived intelligence, n. 730. That fire *sig.* the loves of self and the world, n. 811, 825, 888, 982. That fire *sig.* love to the Lord and love towards the neighbour, n. 825, 888, 982. That infernal fire is nothing else but hatred, *ill.* n. 1015. That the fire of hell *sig.* the love of ruling, n. 1083. That smoke *sig.* infernal false; and combustion or burning *sig.* infernal evil, *ill.* n. 1131. That a consuming fire from heaven was a testification that they were in the concupiscence of infernal love, *ill.* n. 1273.

FIRE-BRAND [*titio*]. That a smoking fire-brand *sig.* the concupiscence of the false, n. 559. That by a brand plucked out of the fire is *sig.* that there was but little of truth remaining, n. 740.

FIRE-HEARTH [*focus*]. That the fire-hearth of Jehovah *sig.* celestial love, n. 504.

FIRST AND LAST [*primum et ultimum*]. That the first and last *sig.* all, n. 417, 427. That to be in first principles and in last *sig.* to be in all, n. 464. That the Lord operates from first principles by ultimates and so into mediates, whence He is called the first and the last, *ill.* n. 1086.

FIRST-BEGOTTEN OR FIRST-BORN [*primogenitus*]. That the Lord is called the first-begotten from the dead, which *sig.* that in His Humanity he is divine good united to divine truth, *ill.* and *sh.* n. 28. That the first-begotten also *sig.* good which is from the Lord; and, in the supreme sense, the Lord Himself as to His Divine Human, from which all good is derived, *ill.* and *sh.* n. 28. That the first-begotten or first-born *sig.* truth from good, or faith from charity, n. 434, 725, 817. That the first-born *sig.* the first principle of the church from which all other things flow as from their beginning, n. 721.

FIRST-FRUITS [*primitiæ*]. See **FRUIT**.

FISH [*piscis*]. That a fish *sig.* the scientific principle which is of the natural man, n. 275, 513. That fishes of the sea *sig.* natural truths in common or general; and specifically they *sig.* scientific truths, which appertain to the natural man, n. 280, 329, 400, 430, 513, 654, 1100. That fishes *sig.* goods and truths in the natural man, n. 340. That fishes in the seas also *sig.* sensual scientifics, which are the lowest things of the natural man, *ill.* and *sh.* n. 342. That the fish of the sea *sig.* the scientific principle, n. 513. That fishes *sig.* the knowledges of truth and good by which reformation is effected, n. 513. That to fish *sig.* to teach the knowledges of truth and good, and so to reform, *ill.* and *sh.* n. 513. That by fish upon the fire is *sig.* the knowledge of truth from good, *sh.* n. 513. That by fishes are *sig.* natural men as to scientifics and knowledges, *ill.* n. 513. That broiled fish *sig.*

the natural principle as to truths from good, *sh.* n. 513, 519. That by fishing, or to fish, is *sig.* the instruction and conversion of men who are in external or natural good, n. 600. That a fish *sig.* knowledges derived from the literal sense of the Word, n. 654. That the scales of fishes *sig.* scientifics of the lowest sort originating in the fallacies of the senses, n. 654. That a fish *sig.* the natural man without spiritual good, *ill.* n. 817. That to fish also *sig.* to instruct natural men, n. 820.

FISHER [*piscator*]. That fishers from Engedi even to Eneglaim *sig.* they who are reformed and thence become intelligent, *sh.* n. 513. That to fish *sig.* to teach the knowledges of truth and good, and so to reform, *ill.* and *sh.* n. 513; also, the instruction and conversion of men who are in external or natural good, n. 600; or, to instruct natural men, n. 820.

FISH-HOOK [*hamus piscatoris*]. That to draw out with fish-hooks *sig.* to lead away from truths by the fallacies of the senses, n. 560.

FISH-POL [*piscina*]. That the higher and lower fish-pools, &c. *sig.* such truths as are in the interior and exterior senses of the Word, *sh.* n. 453.

FIVE [*quinque*]. That five *sig.* many, several, much, and abundance, n. 223, 391, 430, 654, 1064. That five *sig.* some and somewhat where ten *sig.* much, n. 223, 430, 548, 675. That from five arise 10, 50, 100, 1000, 10,000, which *sig.* the like as five, n. 430. That five also *sig.* some and few, when it is preceded or followed by 10 and 20, n. 532, 1064. That five *sig.* so long as is sufficient when predicated of time, and so much as is sufficient when predicated of quantity, n. 548.

FLAG [*ulva*]. See REED.

FLAME [*flamma*]. See FIRE.

FLEE, to [*fugere*]. That to flee *sig.* to escape and to be rescued, n. 405.

FLESH [*caro*]. That flesh, when predicated of the Lord, *sig.* the divine good of His divine love, n. 30, 329, 1082. That not to be of the will of the flesh *sig.* not to be in the love of evil, n. 295. That flesh, when predicated of man, *sig.* his will-proprium, consequently evil, n. 295, 329, 355, 654, 745, 1082. That flesh *sig.* the good of love and of life, n. 455, 1082. That flesh restored *sig.* spiritual life, n. 475. That flesh *sig.* the will and its good or evil, n. 584, 962. That flesh and bread *sig.* the divine good proceeding, n. 617. That flesh corresponds to the good of the natural man, and bones to the truths thereof, n. 619. That flesh *sig.* the good of the Word and of the church; and, in the opposite sense, the evil thereof, n. 1082, *ill.* and *sh.* n. 1244. That flesh *sig.* evils, which are goods adulterated, n. 1082. That flesh *sig.* the Divine Human of the Lord and the proprium thereof, which is the divine good of the divine love, *ill.* and *sh.* n. 1082. That the flesh of man corresponds to the good or evil of his will,

and hence signifies it, n. 1082. That to eat and feed upon flesh *sig.* to appropriate the evil of the proprium, n. 1082.

FLOCK [*grex*]. That animals which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, or interior goods and truths, n. 279, 453, 650, 710, 1100. See **HERD**. That the flock of the pasture *sig.* spiritual good and truth, n. 280. That by the flock of man are *sig.* spiritual truths, n. 280. That by the flock are *sig.* those who are in the good of charity, n. 314. That sons of the flock *sig.* spiritual truths, or truths derived from the goods of charity, n. 374, 405. That the bleatings of the flock *sig.* the perceptions and thoughts of the natural man, n. 434. That the flock *sig.* things spiritual, or goods and truths spiritual; and that the herd *sig.* things natural, or goods and truths natural, n. 513, 650, 730, 911, 1100. That a male in the flock *sig.* genuine truth of doctrine from the Word, n. 725.

FLOOD [*flumen, diluvium, inundatio*]. That an inundating flood or stream *sig.* vastation, n. 223. That a flood and an inundation *sig.* immersion in evils and falses, and hence the destruction of the church, n. 304. That an inundation of waters *sig.* immersion in falses, n. 401. That floods or inundations of waters and rains *sig.* temptations, n. 411, 518, 644; also, irruption of falses, n. 504, 518. That the flood or deluge *sig.* the devastation of the old or most ancient church, and the last judgment upon those who were of that church, n. 633. That an inundation *sig.* the falsification of truth, n. 684. That a flood or stream [*flumen*] *sig.* intelligence from the understanding of truth, and in the opposite sense, reasoning or ratiocination from falses, *ill.* n. 763.

FLOUR [*farina*]. That the flour of wheat *sig.* truth from a spiritual origin, *ill.* and *sh.* n. 1153. That the flour of barley *sig.* truth from a natural origin, *ill.* and *sh.* n. 1153.

FLOUR, *fine* [*similago seu simila, farina*]. That fine flour *sig.* genuine truth, n. 324, 617. That fine flour [*farina*] *sig.* truth from good, n. 618. That fine flour [*simila*] *sig.* truth of good from a spiritual origin, n. 1153, 1182. See **FLOUR**, **WHEAT**, **BARLEY**.

FLOWERS [*flores*]. That flowers, in the inmost sense, *sig.* the divine intelligence of the Lord; and, in the spiritual sense, spiritual natural good, which is the good of the ultimate heaven, n. 458. That the flower of the field *sig.* spiritual truth, n. 507. That a flower *sig.* implantation, *ill.* n. 828.

FLOWING-DOWN OR DEFLUX [*defluxus*]. That the deflux of divine truth produces a different effect with the good, from what it doth with the evil, *ill.* n. 502.

FLUX OR ISSUE [*fluxus*]. That a flux or issue *sig.* natural love separate from spiritual love, n. 163.

FLY [*musca*]. That by the fly in the extremity of the rivers of Egypt are *sig.* the falses which are in the sensual principle, and

which are thence derived, n. 410. That flies *sig.* the falses of the sensual man, thus falses of every kind, n. 740.

FLY, to [*volare*]. That to fly *sig.* presence and circumspection round about; and when predicated of the Divine Principle *sig.* providence, n. 281, 282, 869; also, omnipresence, n. 282, 529. That He flew *sig.* omnipresence in the spiritual world, *ill.* and *sh.* n. 282, 283. That to fly is predicated of the understanding and its intelligence, *ill.* and *sh.* n. 282. That to fly *sig.* to give understanding and to illustrate the middle heaven, n. 529. That to fly or flying *sig.* manifestation, n. 869. That to fly in the midst of heaven *sig.* to look about, attend and think, n. 1243.

FLY-AWAY, to [*avolare*]. That to fly away *sig.* to be dissipated, n. 710.

FOAM OR FROTH [*spuma*]. That foam upon the faces of the waters *sig.* what is empty and separate from truths, n. 391. That froth *sig.* where there is inwardly no truth, n. 403.

FOE [*hostis*]. See ENEMY [*inimicus*].

FOLLOW, to [*sequi*]. That to follow the Lord *sig.* to acknowledge His Divine Principle, and to do His precepts, n. 893.

FOOD OR MEAT [*cibus*]. That spiritual food is intelligence and wisdom, n. 117; also, knowledges and intelligence thence derived, n. 235. That by food are *sig.* all truths and goods, or the knowledges of truth and good, because they are what nourish and sustain the spiritual life, n. 235, 374, 386. That meat or food *sig.* science and intelligence, n. 514. That spiritual food is given, conjoined, and appropriated to man by willing, and thence doing, n. 617. That food or meat *sig.* good, or the good of the Word and of doctrine, n. 794, 960.

FOOL [*stultus*]. That by a fool is *sig.* he who is in falses and evils from the love of self, consequently from self-derived intelligence, *ill.* and *sh.* n. 386. That to say, "thou fool," *sig.* entire aversion to the good of charity, *sh.* n. 746.

FOOT [*pes*]. That feet *sig.* the natural man or principle, n. 69, 279, 405, 413, 455, 475, 632, 666, 781; and when spoken of the Lord *sig.* the Divine Natural or the ultimate of divine order, n. 69, 597. That the footstool of the Lord *sig.* the external of the church, of worship, and of the Word, n. 69, 413, 606. That dust of the feet is predicated of those things which are in the sense of the letter of the Word, which is natural, and appears scattered, *sh.* n. 69. That to fall at the feet *sig.* adoration from humiliation, n. 77. That foot, a place for the feet, and footstool, when predicated of the Lord, *sig.* divine truth in ultimates, thus the Word in the letter, n. 204. That by the feet are *sig.* the natural things appertaining to man; and by the soles of the feet are *sig.* those who are in ultimates, n. 240, 279, 600, 708, 781. That the right foot *sig.* the natural principle as to good, n. 279. That shoes upon the feet *sig.* the conjunction of good and truth in the external or natural man, n. 279. That the right foot also *sig.* the intel-

ligence and power of truth from good in the external or natural man, n. 298. That the foot *sig.* truth in ultimates, which is the truth of the literal sense of the Word, n. 438. That the feet *sig.* natural truth derived from natural good signified by the legs, n. 543. That the feet *sig.* the things of the natural man, and to stand upon them *sig.* to live from them alone, n. 584. That the feet, when predicated of the angel, by whom is understood the Lord as to the Word, *sig.* divine truths in ultimates, or the Word in the natural sense, which is the sense of the letter, n. 600. That the feet correspond to the ultimate or first heaven, and the soles of the feet correspond to the world, *ill.* n. 600, 606. That by the great toe of the right foot is *sig.* good in act, n. 600. That the footstool of God *sig.* the church, n. 606, 608, 700. That the soles of the feet *sig.* the external sensual things of man, n. 632. That the footstool *sig.* the lowest region under the heavens, n. 687; also, the natural sense of the Word, and thence the church, n. 700. That the washing of the disciples' feet represented and thence *sig.* purification from evils and falses by divine truth from the Lord, *sh.* n. 951.

FOOTSTOOL [*scabellum pedum*]. See FOOT.

FOREHEAD [*frons*]. That the forehead *sig.* the good of love, n. 242, 427, 838, 852, 1046. That the forehead, in the opposite sense, *sig.* the evil of love, and thence what is hard, obstinate, impudent, infernal, n. 427. That the Lord beholds or looks at angels and men in the forehead, and they behold or look at the Lord with the eyes, *ill.* n. 242, 852.

FORESKIN [*præputium*]. That the foreskin *sig.* corporeal and terrestrial loves, n. 240, 817.

FOREST [*sylva*]. That a forest *sig.* natural truth, and the trees therein the knowledges of truth, n. 304, 326. That a forest *sig.* the sensual man, which is in mere fallacies and thence in falses, n. 388; hence a forest *sig.* what is merely natural, n. 403, 650; also, the external natural man, as to all things thereof, n. 405, 458, 1145. That the forest of the south *sig.* the church which may be in the light of truth, but which is now in knowledges alone destitute of spiritual light, n. 504 end. That the fields of the forest *sig.* things which appertain to the natural sense of the Word, n. 684, 700. That a forest is predicated of the natural man, as a garden is of the spiritual man; wherefore a forest *sig.* science, and a garden *sig.* intelligence; n. 730.

FORT or FORTIFICATION [*munitio, munimentum*]. That forts *sig.* confirmations from the Word, n. 388. That fortified cities *sig.* false doctrinals, n. 417. See CITY. That fortifications upon the station, and the strong-holds of fortifications *sig.* things of self-derived intelligence confirmed by the literal sense of the Word, n. 717. That a strong hold or fortification *sig.* a defence against falses and evils, or the literal sense of the Word, n. 727. That the fort or fortress of the sea *sig.* the

natural principle where the knowledges of good and truth are, n. 863. That "your fortress," speaking of Tyre, *sig.* doctrine from the Word defending, n. 514.

FORTRESS OR BULWARK [*propugnaculum*]. That a fortress or bulwark is predicated of divine good, *sh.* n. 316.

FORTY [*quadraginta*]. That forty *sig.* a plenary state of temptation; also, a plenary state of vastation and consummation of the church, n. 633. That forty days *sig.* an entire period and duration of temptations, n. 650, 730. That forty years *sig.* temptations, and that the natural man may not rule over the spiritual, n. 654. That forty years also *sig.* an entire period of vastation of the church, and also an entire duration of temptations, n. 654, 730.

FORTY-TWO [*quadraginta duo*]. That forty-two *sig.* the end of the former church and the beginning of the new, n. 633. That forty-two *sig.* blasphemy, n. 781. That forty and two months *sig.* plenary vastation and consummation, consequently destruction, until nothing of good and truth remaineth, n. 796.

FOUNDATION [*fundatio*]. That the foundation of the world *sig.* the establishment of the church, n. 391, 1057. That the foundations of the mountains *sig.* the truths on which the church is founded, which are truths derived from good, n. 400. That the foundations of the world [*orbis*] *sig.* the goods of the church, n. 741. See **WORLD**. That the foundations of the wall of the city New Jerusalem; and in general the foundations of the earth, *sig.* doctrinals of the church, *ill.* and *sh.* n. 1311, 1312, 1323. That the twelve foundations of the wall of the city New Jerusalem, which were of twelve precious stones, *sig.* all the doctrine of the new church from the literal sense of the Word, *ill.* and *sh.* n. 1324.

FOUNTAIN [*fons*]. That a fountain, or fountain of waters, *sig.* the Word and doctrine from the Word, n. 357, 405, 448, 483, 518, 969. That fountains *sig.* interior truths, n. 374, 876. That the fountain of Jacob *sig.* divine truth and the Word, n. 376, *sh.* 483. That by a spring and a fountain are *sig.* the Word, and doctrine or truths from the Word, n. 386, 483, 730, 1100. That by a fountain, or fountain of living waters, in the supreme sense, is understood the Lord as to divine truth, or divine truth from the Lord, consequently the Word, n. 483. That to make fountains *sig.* to instruct in truths, n. 483. That a fountain and fountains, in the opposite sense, *sig.* the doctrine of falses and the falses of doctrine, *sh.* n. 483. That fountains in the midst of valleys *sig.* intelligence from natural truths, n. 730.

FOUR [*quatuor*]. That four *sig.* celestial good; and six *sig.* spiritual good, n. 283. That four *sig.* conjunction; and six *sig.* communication, n. 283. That four *sig.* conjunction into one, *ill.* n. 362. That a fourth part *sig.* all good and truth thence derived, n. 384. That four *sig.* the conjunction of good and truth;

and hence a fourth part *sig.* the all of conjunction, *ill.* n. 384. See NUMBER. That four, five, *sig.* few who are in good, *sh.* n. 532. That four *sig.* those who are in good, *ill.* n. 532. That four is predicated of good, and, in the opposite sense, *sig.* evils, *ill.* n. 532, 847, 924; and the conjunction of evil and the false, n. 569.

FOUR HUNDRED [*quadrigenta*]. That by four hundred is *sig.* the same as by forty, n. 633. See FORTY.

FOWL [*avis*]. See BIRD.

FRANKINCENSE [*thus*]. That frankincense *sig.* spiritual good, or the good of spiritual love, *sh.* n. 324, 491, 492, 494, 1151. That an oblation of frankincense *sig.* worship from spiritual good, n. 340. That frankincense *sig.* the truth of good in the natural man, n. 449. That the incenses from frankincense *sig.* truths from spiritual good, n. 492.

FREEDOM or LIBERTY, FREEMEN, FREE [*liberum, liberi, liber*]. That freemen *sig.* those who are in good and thence in truths, n. 208. That a freeman *sig.* the internal or spiritual man, *ill.* and *sh.* n. 409. That to be free *sig.* to be led by the Lord, or to receive divine truth from the Lord in doctrine and life, *ill.* n. 409, 540. That freedom or liberty consists in doing good from the Lord; and servitude or slavery in doing good from self, n. 774. That free and bond *sig.* those who think from themselves and those who think from others, n. 836; or, those who know and understand from themselves, and those who know and understand from others, n. 1244. That freedom is to think and live from the Lord; and servitude or bondage is to think and live from hell, *ill.* n. 836. That all liberty is of love, n. 900. That the freedom of man is of his will and thence in the thought, &c., *ill.* n. 1150. Concerning infernal freedom, and concerning celestial freedom, *ill.* n. 1151.

FRIEND [*amicus*]. That they who are called friends by the Lord *sig.* those who receive divine truths in doctrine and life from the Lord, *sh.* n. 409 end.

FROGS [*ranæ*]. That frogs *sig.* ratiocinations from mere fables, *ill.* and *sh.* n. 1000, 1001. That frogs *sig.* reasonings of the natural man from fables against the truths of the spiritual man or against divine truths, *ill.* and *sh.* n. 1000.

FRUIT [*fructus*]. That fruits *sig.* deeds or works of charity, n. 212, 386; or, the goods of love and charity, which are good works, *ill.* and *sh.* n. 1337. That evil fruits *sig.* evil works, n. 212. That to bear fruit *sig.* to produce goods which are uses, n. 281. That fruit *sig.* the goods of the church, n. 304. That fruit *sig.* the good of life, n. 403. That fruit *sig.* the good of love, n. 730. That the first-fruits *sig.* genuine goods, n. 405. That the fruit of the tree [in Egypt] *sig.* good in the natural principle, n. 543. That the fruit of the tree [of the field] *sig.* the good of love and the will of good; also, the fructification of good, n. 644.

That the fruit of the belly *sig.* the good of love and the truth of that good, n. 710. That the fruit of the earth *sig.* everything appertaining to the church, n. 710. What is *sig.* by the first-fruits to God and the Lamb, *ill.* and *sh.* n. 865. That the fruits of autumn *sig.* the goods of the church, n. 919.

FRUITFUL ONE [*fecunda*]. That a fruitful one *sig.* spiritual good, which is the good of charity, n. 357.

FULNESS [*plenitudo*]. That fulness or plenitude *sig.* goods and truths in their whole complex, n. 741.

FURLONG [*stadium*]. That furlongs *sig.* productions in a series, or progressions in a series, according to the thoughts arising from affection, n. 924. That furlongs *sig.* the same as measures; and measures *sig.* quality, n. 1316.

FURNACE [*fornax, caminus*]. That a great furnace *sig.* the evils of earthly and corporeal loves, n. 539; and the smoke thereof *sig.* dense falses originating in those loves, n. 540. That a brick furnace *sig.* doctrine compacted from things fictitious, n. 540. That a furnace of iron *sig.* the natural man as to what is scientific, n. 540. That a furnace *sig.* the natural man, *ill.* and *sh.* n. 540. That a furnace of smoke *sig.* the dense false, n. 701. That a furnace of fire *sig.* the hell of those who are in the love of self, in hatred and revenge, n. 911. That the ashes of the furnace *sig.* the falses of cupidities, n. 962.

G.

GAD. That Gad, or the tribe of Gad, *sig.* in the supreme sense, omnipotence and omniscience; in the internal sense, the good of truth; and in the external sense, works thence derived, which are the good of life, n. 278, *ill.* and *sh.* n. 435. That Gad also *sig.* the good of life according to the truths of doctrine, *sh.* n. 435. That Gad *sig.* a troop, n. 435. See TROOP.

GALL [*fel*]. That gall *sig.* truth falsified, which in itself is the false, n. 455. That the waters of gall *sig.* the false of evil, n. 519. That the gall of asps *sig.* good commixed with evil, *sh.* n. 519. That the gall of revenge *sig.* malice and cruelty, n. 811.

GARDEN [*hortus*]. That the garden of God *sig.* intelligence, n. 294, 374. That gardens *sig.* intelligence; and, in an opposite sense, self-derived intelligence, n. 324, 518, 730, 988. That the ancients performed worship in gardens and groves according to the signification of the trees therein, n. 324. That gardens *sig.* all things of intelligence and wisdom, and the fruits of them goods of life, n. 376, 403, 988. That a garden *sig.* the rational man, n. 504. That gardens are called paradises in the spiritual man, groves and orchards in the natural, and shady forests in the sensual, n. 724.

GARMENT, VESTURE, RAIMENT, ROBE [*indumentum, vestimentum, vestis, stola*]. That garments *sig.* truths, n. 9, 240, 243, 395, 401, 412; or truths which clothe or invest good, n. 64, 359, 375, 555, 617, 750, 820, 1222. That a long garment, which is a common covering, where the Lord is treated of, *sig.* in general all divine truth, *sh.* n. 64, 412. That every one in the spiritual world is clothed with garments according to his affection of understanding and growing wise, *ill.* n. 65, *ill.* and *sh.* 395. That to wash garments *sig.* to purify by the truths of faith, n. 163. That garments *sig.* knowledges of truth and good, where-by man hath spiritual life, n. 187; hence by garments, in the Word, are *sig.* truths derived from good, and, in the opposite sense, falses derived from evil, *ill.* and *sh.* n. 195, 359, *ill.* and *sh.* 475. That garments of gracefulness, or beauty, *sig.* divine truths or truths of doctrine, *sh.* n. 195, 811. That garments of interwoven gold *sig.* intelligence and wisdom from divine truth, n. 195. That a wedding garment *sig.* the intelligence of the spiritual man, which is derived from the knowledges of truth and good, *sh.* n. 195. That garments of a stranger *sig.* the falses of those who are out of the church, and do not acknowledge the truths thereof, n. 195. What is *sig.* by a piece of a new garment and a piece of an old garment, *sh.* n. 195. What is *sig.* by the soldiers dividing the garments of the Lord, *sh.* n. 195, *sh.* 375. That garments, when predicated of the Lord, *sig.* divine truths, n. 195, 401. That white garments *sig.* truths divine, *ill.* n. 198; also, the truths of faith, n. 238. What is *sig.* by Peter's being girded, and not going whither he would, when he was old, n. 195. That the borders of the garments, when predicated of the Lord, *sig.* His divine truth in ultimates, n. 220. That to clothe or cover with garments *sig.* to instruct in truths, n. 240. That by raiment of interwoven gold are *sig.* truths derived from good, n. 242. That clothing of entwisted gold *sig.* investing truths formed from the good of love, n. 863. That white garments *sig.* truths clothing, which specifically are scientific truths and knowledges, n. 271, 475. That a principal robe *sig.* common and primary truths, n. 279. That the garment of Jehovah *sig.* divine truth in the heavens, n. 283. That the garments of Jehovah *sig.* divine truth and divine good, n. 288. That garments of embroidery *sig.* knowledges of truth and good from the Word, n. 324. That garments of Bozrah *sig.* the ultimate of the Word, which is its literal sense, n. 359, 922. That the garments of the Lord, which were divided, *sig.* the Word in the letter, and the vesture, the Word in the internal or spiritual sense, *sh.* n. 375. That a robe, a gown, or mantle, and a cloak, being common or general coverings, *sig.* truths in common or general, n. 395, 475, 476. That a white robe *sig.* the divine truth in general, n. 395, 457. That upper garments *sig.* exterior truths, and garments which are next the body *sig.* interior truths, n. 395. That a mantle of hair *sig.*

divine truth in ultimates, n. 395. That the rending of garments represented and thence *sig.* spiritual mourning on account of the deprivation of truth, n. 395, 637. That garments of needlework *sig.* the knowledges of truth, n. 395. That garments of vengeance *sig.* the truths by which the Lord fought, n. 395. That a coat [*tunica*] *sig.* truth interior; and a cloak [*pallium*] truth exterior, n. 556. That raiment of fine linen, silk, and needlework, *sig.* the knowledges of celestial, spiritual, and natural truth, n. 619. That garments in general *sig.* the truths of the church, n. 637. What is *sig.* by the raiment or garments of the Israelites not waxing old in the wilderness, n. 730. That raiment *sig.* truth investing the good of love and of the will, n. 750. That the garments of the Lord *sig.* the Word in the letter, n. 922. That according to the quality of the garments man hath communication with the societies of heaven, *ill.* n. 951. That to keep the garments *sig.* to live according to truths, n. 1007. That the Lord's vesture *sig.* the Word as to divine truth, n. 1237, 1242. That a vesture stained with blood, when spoken of the Lord, *sig.* violence offered to the Word, *ill.* and *sh.* n. 1237.

GARNER OR STORE-HOUSE [*horreum*]. That garners, which are store-houses, *sig.* the goods and truths of the church, the same as food, n. 336. See **FOOD**. That to gather into the garner *sig.* to conjoin with heaven, n. 911.

GATE [*porta*]. See **DOOR** [*janua*].

GATH. That Gath *sig.* the spiritual principle of the church, n. 700.

GATHER, *to* [*congregare*]. That to gather into the garner *sig.* to conjoin with heaven, n. 911.

GENERAL OR COMMON THINGS [*communia*]. That general or common things precede, into which particulars are insinuated, and into these singulars, n. 904. That such as man is in general, such he is also in particulars and singulars, n. 904.

GENERATED, *to be* [*generari*]. That to be generated or born again *sig.* to be regenerated by a life according to divine truth, n. 419. See **TO BE BORN**.

GENERATION [*generatio*]. That the third generation *sig.* those who are in the falses of evil; and the fourth generation, those who are in the evils of the false, n. 532. That all the members allotted to generation, as well with males as females, *sig.* conjugal love, *ill.* n. 710. See **WOMB**; also, celestial love, n. 817. That the members of generation in each sex correspond to societies of the third heaven, *ill.* n. 985.

GENEZARETH. That the lake of Genezareth, when spoken concerning the Lord, *sig.* knowledges of good and truth in their whole complex, n. 514.

GENII. That evil genii and spirits dwell in sepulchres, privies and marshes, which are in our world, because they correspond; and what corresponds conjoins, *ill.* n. 659.

GENITALS [*genitalia*]. That the genitals of both sexes, when they are clothed, correspond to the loves of heaven; but when they are not clothed to the loves of hell, *ill.* n. 1009.

GENTILES or **NATIONS** [*gentes*]. See **NATION**. That by gentiles or nations are *sig.* all those who are in love and faith towards the Lord; whether within the church or without it, n. 175. That gentiles or nations *sig.* evils of life and falses of doctrine, or those who are in evils as to life, and thence in falses as to doctrine, n. 631; also, evils from hell, which destroy the goods of the church, n. 655. That the gentiles, in the other life, receive the doctrine concerning the Lord more readily than christians, the reason, *ill.* n. 696.

GIBEAH. That Gibeah represented and thence signified the natural principle of the church, n. 700.

GIBEON. What is *sig.* by the sun stood in Gibeon, and the moon in the valley of Ajalon, *sh.* n. 401. That this miracle was not literally accomplished, but yet light was given, *ill.* n. 401.

GIFT [*munus, donum*]. That to send gifts *sig.* to be associated by benevolence from love and friendship, n. 661. That gifts *sig.* conjunction when predicated of God, and consociation when predicated of men, *ill.* and *sh.* n. 661. That gifts consociate both the well-disposed and the ill-disposed, n. 661. That the gift upon the altar *sig.* the worship of the Lord from love and charity, n. 746.

GILEAD. That the land of Gilead *sig.* the good of the church, which is the good of charity, n. 328. That Gilead *sig.* the natural man or principle, n. 434, 440. That Gilead *sig.* the good of the natural man, n. 514. That the land of Gilead and Lebanon *sig.* the goods and truths of the church in the natural man, n. 654. That Gilead *sig.* reasonings from the literal sense of the Word, n. 654.

GIRD, to [*cingere*]. That to gird himself *sig.* to imbibe and apperceive truths, n. 9. That to gird with sackcloth *sig.* mourning on account of the knowledge of truth being destroyed, n. 637. That to gird himself and to walk, *sig.* to learn truths and to live according to them, n. 820.

GIRDLE [*cingulum*]. That the golden girdle with which the Lord was girded *sig.* the divine good proceeding, *ill.* n. 65. That a girdle *sig.* the coherence of truth with good, n. 304. That a girdle *sig.* conjunction, n. 410, 780. That the girdle of fine linen, &c. *sig.* the conjunction of the church with the Lord by the Word, n. 569; also, all the truth of doctrine from the Word, n. 961. That a leathern girdle about the loins *sig.* the external bond or connection of the exteriors of the Word with its interior things which are spiritual, n. 619. That a golden zone *sig.* divine good spiritual, n. 952.

GIRL [*puella*]. See **BOY**.

GLAD, to make, GLADNESS [*latificare, lætitia*]. That to

make glad *sig.* influx and reception from joy of heart, n. 518. That gladness *sig.* the delight or pleasantness originating in the love or affection of truth, n. 652, 1217. See JOY, 660. That to be glad is predicated of truth and of its love or affection, n. 660. That all spiritual gladness is from the affection of truth, *sh.* n. 863. That the voice of gladness *sig.* glorification of soul from the truths of faith, n. 1182. That gladness is predicated of truth and joy of good, n. 1182, 1217. See JOY.

GLOBE [*orbis*]. See WORLD.

GLORIFY, to [*glorificare*]. That to glorify *sig.* to make Divine, n. 183, 288, 806. That to glorify, when predicated of the Lord's Human, *sig.* to make Divine, n. 405 end. That the Lord fully glorified His Human principle, that is, made it Divine, n. 183, 405. That to glorify *sig.* to make known the Divine Human of the Lord, n. 228. That glorification, when it is from the Lord, is the perpetual influx of the divine good united to divine truth with angels and men; and that glorification of the Lord is their reception and acknowledgment in heart, that all good and truth is from the Lord, and consequently all intelligence, wisdom, and felicity, n. 288. That glorification is properly the union of the Divine principle of the Lord with his Human, n. 659. That to glorify and to give glory, when predicated concerning God, *sig.* to worship and adore Him, n. 678, 1218.

GLORY [*gloria*]. That glory *sig.* divine truth in heaven, n. 33, 220, 235, 282, 284, 288, 316, 330, 365, 405, 422, 678, 874, 906, 1094; also, intelligence derived from divine truth, n. 272, 365, 678. That by glory flying away as a bird is *sig.* the deprivation of divine truth, n. 282. That glory *sig.* divine truth, and honour divine good, n. 288, 293, 316, 960, 1198, 1330, 1332. That the splendor of glory *sig.* divine truth from which doctrine is derived, n. 365. That glory *sig.* truth in the internal sense of the Word, n. 405. That to give glory to God *sig.* to acknowledge and to live according to divine truth, n. 405, 678, 874, 986, 1218. That to give glory *sig.* to worship from internals, n. 406, 678, 1218; also, to acknowledge, confess, and worship the Lord, n. 1218. That the glory of the God of Israel, *sig.* divine truth in the spiritual kingdom; and the glory of Jehovah *sig.* the divine truth in the celestial kingdom, n. 422. That the glory of the Lord *sig.* divine truth, and illustration and joy therefrom, n. 427. That glory *sig.* divine truth by which the church exists, n. 455. That glory *sig.* the Lord's power from divine truth, n. 455. That glory *sig.* the reception of divine truth in interior principles, n. 465, 466, 678. That glory *sig.* divine truth in light, n. 727. In what the glory of the Lord consists, *ill.* n. 874 end. That glory *sig.* divine truth, because it is the light of heaven, *ill.* n. 1094. That the glory of the Lord *sig.* the Word in its divine light, *ill.* and *sh.* n. 1306. That glory originating in pride is in them who are in the love of self; and that glory not originating in pride is

in them who are in the love of uses ; this latter glory is from spiritual light, but the former glory from mere natural light, *ill.* and *sh.* n. 1343.

GO, *to* [*ire*]. That to go *sig.* to live, n. 768.

GO-AFTER, *to* [*ire post*]. That to go after any one *sig.* to follow him, to obey him, to act from him, and to live from him, n. 787.

GO FORTH, *to, and GOING FORTH* [*exire et exitus*]. That to go forth is predicated of truth, n. 336. That the going forth *sig.* all things, because it signifies the ultimate, the effect and conclusion, n. 445. That which goeth forth and proceedeth from the divine truth received, is a life according to it, n. 768.

GOAT [*hircus*]. That the goats on the left hand *sig.* they who are in faith and no charity, n. 212, 298, 817, 1250. That a he-goat *sig.* faith separate from charity, or faith alone, n. 316, 418, 600, 632. That the two he-goats taken for an expiation *sig.* the one the natural man as to the part purified, and the other the natural man not purified, *ill.* and *sh.* n. 730. That a he-goat *sig.* the natural man as to his affections and knowledges, and, in the opposite sense, as to his cupidities and falsities, n. 730. That the he-goat, in Daniel, chap. viii. *sig.* those who are in falses of doctrine, because in evil of life, n. 734, 817. That goats *sig.* natural goods and truths, in which the angels of the lower heaven are principled, *ill.* n. 817.

GOD [*Deus*]. See also the LORD. That God, where named in the Word, *sig.* divine truth proceeding from the Lord in heaven, n. 220, 222, 223, 555, 717, 797. That the angels are called Gods or Elohim, *ill.* n. 220, 222, 688. That by gods, and by other gods, are *sig.*, in the opposite sense, the falses of religion, or of doctrine and worship, n. 304, 406, 652. That the assembly of God *sig.* heaven, n. 313. That in the midst of the Gods *sig.* the whole heaven, n. 313. That the angels are called Gods from the divine truth which they receive from the Lord, n. 313, 688. See ANGEL. That by other Gods are *sig.* infernal falses, n. 324, 555. That the Lord is called the living God from the divine love, n. 423. That to stand before God *sig.* to be conjoined to the Lord, n. 489. That God *sig.* the Divine Principle which is with the angels of heaven and the men of the church, which is the Divine proceeding, *ill.* n. 688. That a strange God *sig.* truths falsified, n. 717. That our God *sig.* the Lord in respect to His Divine Principle, n. 745. That God and the Lamb *sig.* the Lord as to the Essential Divine, and at the same time as to the Divine Human, n. 865. That the name of God *sig.* divine truth proceeding from the Lord, thus the Word, n. 984. That the God of heaven *sig.* divine truth proceeding from the Lord, n. 991. That in the christian world there is no idea of God as a man, the reason thereof, n. 1114. That the idea of God as a man is implanted in every one, n. 1118. That God is man, and

that the Lord is that man, n. 1119. That God in his essence is love itself, and wisdom itself thus life itself, n. 1124.

GOG. That Gog *sig.* those who are in external worship and in no internal, n. 257, 355, 357, 388, 400, 578, 644. That Gog *sig.* external sanctity without internal sanctity, n. 650. That Gog and Magog *sig.* those who are in external natural worship and not in internal spiritual worship, *ill.* and *sh.* n. 1269, 1270, 1272, 1273.

GOLD [*aurum*]. That gold *sig.* celestial good, which is inmost good, n. 70. That gold *sig.* the good of the internal man, n. 176. That gold *sig.* the good of love, n. 195. That gold in treasures *sig.* the knowledges of good, n. 236. That gold tried in the fire *sig.* the good of love, n. 238, or genuine good, which is from the Lord alone, n. 242. That gold and frankincense *sig.* goods and truths derived from good, which thence are grateful, *sh.* n. 242. That gold, in the opposite sense, *sig.* the evil of the love of self, n. 242. That the yellowness of gold *sig.* spiritual good from which truths are derived, n. 283. That gold, frankincense, and myrrh, *sig.* celestial, spiritual, and natural good, n. 324. That the gold of Sheba *sig.* the good of charity, n. 329. That gold *sig.* good from the Word, n. 458. That gold from Uphaz *sig.* the good of the Word in the literal sense, n. 585. That gold *sig.* spiritual good, and silver spiritual truth, n. 587. That fine gold [*obryzum*] *sig.* spiritual good, n. 619. That the best gold of Ophir *sig.* the good of love to the Lord, n. 684. That gold and silver *sig.* the knowledges of spiritual truth and good, n. 700. That fine gold *sig.* the good of love to the Lord, n. 1029. That gold *sig.* spiritual good, and the opposite thereto, infernal evil, n. 1043, 1141.

GOLDEN ALTAR [*altare aureum*]. See ALTAR.

GOOD [*bonum*]. See also TRUTH. That all good has reference to love, and all truth to faith, n. 136. That all good which is of love, and all truth which is of faith, is from God, and nothing thereof from man, n. 152. That good celestial is good in essence, and good spiritual is good in form, n. 283. That good, which is the good of love and charity, floweth-in from the Lord alone, and is received by angels of heaven and by men of the church in truths which are derived from the Word, n. 292. That divine good neither judgeth nor exploreth, but divine truth, and in what manner, n. 297. That spiritual good, which is the good of charity towards our neighbour, derives its origin and existence from celestial good, which is the good of love to the Lord from the Lord, n. 324. That celestial good, which is the good of love to the Lord, is settled into effect solely by spiritual good, which is the good of charity to our neighbour, n. 324. That spiritual good is the good of charity towards our neighbour and the good of faith thence derived, and celestial good is the good of love to the Lord and the good of mutual love thence derived,

n. 330, 340. That spiritual good, or the good of charity towards our neighbour, in its essence is truth, n. 330, 918, 919. That by good is understood the good of love to the Lord, and the good of love towards our neighbour, inasmuch as every good is of love, n. 365. That all good is formed by truths, wherefore where there are no truths but falses, good cannot be, n. 386. That the good of life is external good from internal, or natural good from spiritual, n. 403. Concerning good from a spiritual origin, and good only from a natural origin, their difference, n. 419. That there is good of life from a celestial, from a spiritual, and from a natural origin, *ill.* n. 435. That there is a parallelism between spiritual good and natural good, but not between spiritual truth and natural truth, n. 440. That good is the esse of truth, and truth is the form of good, n. 478. That the good of spiritual love is in its essence the truth of the good of celestial love, n. 496. That all goods, whatsoever they are, derive their existence from celestial love and from spiritual love, n. 504. That truths open communication, and goods of truths constitute conjunction, n. 536. That good is not good unless it be from truth, and truth is not truth unless it be from good, n. 638. That the good in the celestial kingdom of the Lord, is the good of love to the Lord, and the truth of that good is called the good of brotherly and social love; and that the good in the spiritual kingdom of the Lord is the good of charity towards our neighbour, and the truth of that good is called the good of faith, n. 638. That the form of good and the quality of good is truth, *ill.* n. 725. That good in the Word *sig.* the good of charity and of life, n. 730. That all good desires truth and wills to be conjoined with truths, and from them to be spiritually nourished, thus also reciprocally, n. 741. That to do good is to love God and our neighbour, n. 797. That celestial good is the same as the good of love in the will and in act, *ill.* n. 821. Concerning genuine moral good, which is good only by virtue of spiritual good, *ill.* n. 918. That the good of love is formed by the truths of wisdom, *ill.* n. 1321. That good is formed by truths, and by a life conformable to them, n. 1244. That spiritual good with man is according to truths, which become of the love of the will, *ill.* n. 1338. That truth is the form of good because it proceeds from good, n. 1316, 1317. That in thought good is not reflected upon, because it is not seen, but only felt; but that truth is reflected upon, because this is seen therein, *ill.* n. 1317. That good is felt under a species of delight, and that therefore it may be evil, *ill.* n. 1317. That goods and truths from the Lord are not appropriated to man, but that they continually remain the Lord's with him, *ill.* n. 1265. That after death goods and truths are taken away from the evil, and evils and falses from the good, *ill.* and *sh.* n. 1351.

GOOD PLEASURE [*beneplacitum*]. That the will of the

Lord is called his good pleasure, and in like manner the divine love, *sh.* n. 295. That in good pleasure to have mercy *sig.* deliverance proceeding from a principle of love, n. 295. That in the time of the good pleasure of Jehovah *sig.* acceptance from love, n. 295. That to do the good pleasure of Jehovah God *sig.* to live according to His precepts, *sh.* n. 295.

GOSPEL [*evangelium*]. See TO EVANGELIZE. That by the gospel is *sig.* the Lord Himself as to His advent, as to judgment, and as to the salvation of the faithful, *sh.* n. 612 end, 870.

GRACE [*gratia*]. That grace *sig.* the delight of truth, and is spoken in relation to those who are in the delight and affection of truth, *ill.* and *sh.* n. 22.

GRACEFULNESS OR BEAUTY [*decus*]. That strength and gracefulness [or beauty], *sig.* the divine good and the divine truth, n. 288. That the east and the gracefulness [or pleasant land], *sig.* where good is in its clearness by truth, n. 316. That the house of gracefulness [or beauty], *sig.* the Divine Human of the Lord as to divine truth, n. 391. That gracefulness [or beauty] *sig.* natural truth from spiritual, n. 811.

GRAND MAN [*maximus homo*]. That the grand man is heaven, n. 708. That in the head of the grand man are those who are called celestial; from the breast even to the loins are those who are called spiritual; and in the feet are those who are called natural, *ill.* n. 708.

GRAPES [*uvæ*]. That the blood of grapes *sig.* divine truth, n. 195, 329, 918. That grapes *sig.* the goods of charity, which are the goods of life, n. 375, *ill.* 918. That wild grapes *sig.* evils, which are evils of life, n. 375. That grapes *sig.* the good of the spiritual man, which is called spiritual good, n. 403, 922. See VINE. That grapes of gall and clusters of bitternesses *sig.* evils from dire fables, n. 433, 519. That grapes *sig.* the goods of the church, and clusters the truths thereof, n. 519. That sour grapes *sig.* the false of evil, n. 556. That grapes *sig.* the goods of charity, and clusters the goods of faith, n. 618. That clusters of bitternesses *sig.* the goods of faith adulterated, n. 618. That the blood of grapes *sig.* truth from spiritual good, the same as wine, n. 918. That clusters or bunches of grapes properly *sig.* the variations or the state of spiritual good, or of the good of charity, n. 918. That grape-gatherers *sig.* fables, n. 919. That clusters of grapes *sig.* spiritual good; and wine thence *sig.* truth from that good, n. 920, 922.

GRASS [*gramen*]. That grass *sig.* spiritual nourishment for the affections of the natural man, signified by beasts, n. 405. That grass out of the earth *sig.* intelligence, and reformation thence derived, n. 422. That grass *sig.* the scientific principle, or scientific truth, or the truth of the natural man, n. 507, 650. That green grass *sig.* scientific truth which is alive; and grass withered and burnt up *sig.* scientific false, which is dead, n. 507.

That to germinate in the midst of the grass *sig.* intelligence by scientific truth, n. 507. That grass *sig.* the scientific which is true; and green thing the scientific which is alive, n. 545. See GREEN. That grass also *sig.* science from a spiritual origin, or by which spiritual truth is confirmed, n. 627. That grass, the same as pasture, *sig.* science, intelligence and wisdom, n. 644. That to cause grass to grow *sig.* instruction of the natural man by knowledges from the Word, n. 650.

GRATIS [*gratis*]. That to be sold gratis *sig.* of themselves or of their own proprium to alienate themselves and to addict themselves to falses, n. 328. That truths are given gratis from the Lord to those who desire them, n. 840.

GREAT, GREATNESS [*magnum, magnus, magnitudo*]. That great and magnitude are predicated of good, and, in the opposite sense of evil; and much, many, and multitude, of truth, and, in the opposite sense, of the false, n. 336, 372, 403, 408, 424, 459, 652, 704, 739, 794, 824, 880, 962. That great is predicated of the good of love, n. 424. That great *sig.* what is remarkable, n. 674. That great is predicated of good and the affection thereof; and fair is predicated of truth and the intelligence thereof, n. 675. That the great *sig.* those who know much of the truths and goods of the church, n. 696. That great, when predicated of the Lord, denotes His divine omnipotence, n. 927. That great is predicated of good, and high of truth, n. 1305, 1307. That small and great *sig.* all in a less or greater degree, n. 1244; also, all of whatever condition or quality, n. 1276.

GREAT MEN [*magnates*]. That by the great are *sig.* the goods which constitute the internal or spiritual mind, n. 408. That great ones *sig.* those who lead and teach, n. 537, 644. That the great ones of the earth *sig.* those who transfer to themselves and exercise that domination which is over the church, and also over heaven, yea over the Lord himself, n. 1190.

GRECIANS [*græci*]. That the Grecians or Greeks *sig.* the gentiles which are in falses, n. 242. That the sons of the Grecians *sig.* falses, n. 242, 433. That their worship was derived to them from the ancients in Asia, with whom all worship consisted of representatives, n. 405.

GREEN OR GREEN THINGS [*viridis, viride*]. That the colour of green *sig.* truth obscured, n. 269. That green or verdant *sig.* what is living or alive, applied to vegetable subjects, n. 507. That green thing *sig.* the scientific which is alive, n. 545.

GRIND, to [*molere*]. That to grind *sig.* to collect and learn such things as are serviceable to faith, n. 163. That to grind meal *sig.* to falsify truth, n. 240. That to grind [*commolere*], in the opposite sense, *sig.* to destroy, n. 412. That to grind at a mill, *sig.* to procure for themselves the truths of doctrine from the Word, *sh.* n. 555. That to grind *sig.* to procure falses and to confirm them from the Word, n. 655. That to grind *sig.* to ex-

plore and learn truths from the Word, n. 810. That by two women grinding at a mill are *sig.* those who confirm themselves in truths, and those who confirm themselves in falses, *sh.* n. 555, *sh.* 1182. See MILL, and MILL-STONE.

GROUND [*humus*]. That the ground *sig.* the church where the Word is; also, the church as to good, n. 239, 364. That ground *sig.* spiritual good, n. 401. That ground *sig.* the good of love, n. 411.

GROVES [*luci*]. That groves *sig.* worship from spiritual truths, n. 391. That groves *sig.* a religious principle grounded in falses, n. 391. That the trees of which groves consist *sig.* knowledges and perceptions of good and truth, and this according to the species of the trees, n. 391.

GUILE OR DECEIT [*dolus*]. That guile *sig.* to deceive and seduce from a deliberate purpose; also, to think and persuade falses, *ill.* and *sh.* n. 866. That iniquity hath respect to evil; and deceit or guile to the false thence derived, n. 866. That guile or deceit destroys every thing appertaining to the spiritual and interior life of man, n. 866.

H.

HABITATION [*habitaculum*]. See DWELLING.

HAIL [*grando*]. That hail, and an inundation of hail, *sig.* falses, which destroy the truths of the church, n. 304, 503. That hail-stones *sig.* dire falses of evil, n. 401, 503. That rain of hail, *sig.* the destruction of truth, *sh.* n. 503. That hail *sig.* the infernal false destroying all the good and truth of the church, *ill.* and *sh.* n. 503, 704, 1026. That a great hail *sig.* the infernal false which destroys the goods of the church, n. 704. In what manner hail is formed in the spiritual world, *ill.* n. 704. That hail *sig.* the divine truth converted into the infernal false, *ill.* n. 704, *ill.* 1026.

HAIR [*capillus, crines*]. That hair, when predicated of the Lord, *sig.* the Divine in ultimates, which is the Divine Human, n. 66. That hair *sig.* the ultimate of the natural man, which is his sensual principle, n. 401. That the hair of the head *sig.* the extreme part or principle of the life of man, called the sensual corporeal, n. 417, 918; and the like is *sig.* by the beard, n. 417. That the hairs of the head and beard correspond to the ultimates of truth and good, n. 419, 1086. That hair *sig.* things appertaining to the natural man, and specifically the scientific truths therein, n. 555. That hair *sig.* natural things into which spiritual things operate, and in which they close, n. 569. That the hairs of the head *sig.* the ultimates of wisdom; the hairs of the beard *sig.* the ultimates of intelligence; and the hairs of the feet *sig.* the ultimates of science, n. 569. That thou canst not make one

hair white or black *sig.* that man can understand nothing of himself, n. 608. That the hair with the Nazarites represented power in ultimates, n. 1086. See NAZARITE.

HALF [*dimidium, semissis*]. That half *sig.* as much as is correspondent, and as much as is sufficient, n. 488. That the half *sig.* what is holy; and the half of time *sig.* the holy state of the church, *ill.* n. 761.

HALLELUJAH. See ALLELUJAH.

HAM [*Cham*]. That the land of Ham *sig.* the church destroyed, n. 448.

HAMMER [*malleus*]. That a hammer *sig.* the truth of faith, n. 411.

HAND [*manus*]. That the hand *sig.* power, n. 72, 88. That the right hand *sig.* the power of good by truth, n. 72, 88. That by touching with the hand is *sig.* to communicate and transfer; also, to receive, n. 79. That the palms of the hands *sig.* the ultimate in the natural principle; also, power, n. 279, 700. That a ring upon the hand *sig.* the conjunction of truth and good in the internal or spiritual man, n. 279. That to open the hand, when predicated of the Lord, *sig.* to gift with good, n. 295. That the right hand, when predicated of the Lord, *sig.* omnipotence and omniscience; and when predicated of man, power and wisdom, n. 298, 600, 684. That the right hand also *sig.* the intelligence and power of truth from good in the internal or spiritual man, *ill.* and *sh.* n. 298; and, in the opposite sense, *sig.* the false from evil, and thence ratiocination and combat against truth, *ill.* and *sh.* n. 298. That the hands and fingers *sig.* power, and hence all things appertaining to them wherein there is any ability, n. 329. That the clean in hands *sig.* those who are in truths from faith; and the pure in heart *sig.* those who are in good from love, n. 340. That the right hand *sig.* good, from which truth is derived; and the left hand *sig.* truth from good, n. 386, 600. That the hands are the ultimates of the powers of man's soul, hence the hands *sig.* the ultimates, n. 427. That the hands *sig.* power, and thence all ability in man, n. 458. That their hands *sig.* their own power, thus whatsoever proceedeth from the proprium of man, n. 585. That by the work of His hands, when spoken of the Lord, is *sig.* reformation, *sh.* n. 585. That the left hand also *sig.* to know and to act without good, n. 600. That the right hand also *sig.* whatever appertains to the will and the affection thence derived, n. 600. That the right *sig.* good, and in the opposite sense, evil; and the left *sig.* truth, and in the opposite sense, the false, *ill.* and *sh.* n. 600. That the thumb of the right hand *sig.* good in the will, n. 600. That at thy right hand *sig.* protection by virtue of conjunction with the Lord, n. 684. That the hand *sig.* the omnipotence of truth from good; and the arm the omnipotence of good by truth, n. 684. That to stand at the right hand, when spoken of Satan, *sig.* to combat against divine truth,

n. 740. That to stretch out the hands *sig.* not to be in the power of truth from the understanding and perception thereof, and thence not to be in the liberty of thinking and seeing truth, n. 820. That the right hand also *sig.* the truth of faith in its power, n. 838.

HAND-STAFF [*baculus manus*]. That a hand-staff and spear *sig.* self-derived power and confidence, n. 357.

HARLOT [*meretrix*]. See WHOREDOM. That a corrupted harlot *sig.* good adulterated by falses, n. 768.

HARP [*cithara*]. That a harp *sig.* confession from spiritual truth, and specifically the affections of truth, *ill.* n. 323. That by the harp, and the sound of the harp, is *sig.* the joy of spiritual truth, *ill.* and *sh.* n. 323. That the harp, in the opposite sense, *sig.* the confession of the false, and thence exultation over the destruction of truth, *sh.* n. 323. That the voice of the harps *sig.* gladness from spiritual truths and goods, n. 326. That timbrels and harps *sig.* the delights of the affection of truths, n. 727. That harps *sig.* confessions and glorifications, n. 856, 935. That the harps of God *sig.* confessions and glorifications of the Lord from spiritual affections, n. 935.

HARROW, *to* [*occare*]. That to harrow the earth *sig.* to deposit in the memory, n. 374.

HARVEST [*messis*]. That harvest *sig.* a state of reception of truth derived from good, n. 175. That the time of harvest *sig.* when all things are consummated and completed, n. 397. See CONSUMMATION. That harvest or reaping *sig.* the truths of the church or the truth of doctrine, n. 417. That the harvest *sig.* the last judgment, n. 426. That the harvest *sig.* truths by which good is procured; and bread the good thence derived, n. 455. That the harvest withering *sig.* the truths of good destroyed by evil loves, n. 555. That the harvest *sig.* the last state or end of the church, preceding the last judgment, n. 908, 911, 912.

HASTE [*festinum*]. See SWIFTNESS.

HATCHET OR AXE [*securis*]. That a hatchet *sig.* the false which destroys good and confirms evil, n. 1145. That an axe or hatchet *sig.* the false from self-derived intelligence, *ill.* and *sh.* n. 1258.

HATE, *to*, HATRED, HATEFUL [*odio habere, odium, exosus*]. That to hate *sig.* to kill spiritually, n. 392, 1012, 1013, 1014. That great hatred *sig.* the evils of the false, n. 624. That hatred makes hell with man, n. 1015. That the root of hatred is the love of ruling over all, n. 1017. That hatred is infernal fire, n. 1015. The difference between hatred prevalent with the good, and hatred prevalent with the evil, *ill.* n. 1016. That to hate *sig.* to reject altogether, n. 1080. That hateful *sig.* what springs from a false principle, n. 1100.

HATER [*osor*]. That haters *sig.* evils derived from hell, n. 537, 700.

HAZOR [*Chazor*]. That Hazor *sig.* spiritual treasures, or the knowledges of truth and good, n. 280, 417, 714.

HEAD [*caput*]. That the head, when spoken of the Lord, *sig.* the Divine in first principles, or in primaries, n. 66. That the head *sig.* intelligence; and, in the opposite sense, intelligence from the proprium, which is no intelligence, n. 355, 376, 430, 553, 700. That the head *sig.* what is inmost, n. 375. That heads *sig.* the wise, and, abstractedly, wisdom, n. 376, 553. That the head *sig.* wisdom, intelligence, and the science of verities; and, in the opposite sense, folly, insanity, and the science of falsities, n. 553, 559, 709, 715, 775, 785, 1029, 1040. That the head *sig.* what appertains to the spiritual man, and the hair what appertains to the natural man, n. 555. See **HAIR**. That the head *sig.* cunning and craftiness from the love of ruling, n. 577, 715, 1040. That the head, when predicated of the sensual man, *sig.* science, and thence infatuated thought, n. 581. That the head corresponds to the inmost or third heaven, n. 600, 606. That to smite the head *sig.* to reject and deride the understanding of truth and divine wisdom, n. 627. That the head of the beast *sig.* science, n. 785. That the head *sig.* the understanding of truth and intelligence thence derived, n. 817. That seven heads *sig.* the holy things of the Word profaned, n. 1040, 1062. That the head *sig.* wisdom originating in love, n. 1235.

HEALING [*sanitas*]. That healing *sig.* reformation by truth derived from good, n. 283. Three reasons given why, by faith in the Lord, the sick were healed, n. 815.

HEAR, *to*, *to* **HEARKEN** [*audire, auscultare*]. That to hear *sig.* to perceive, obey, and do, n. 14, 55, 443, 529, 574, 588, 629, 1081. That the sense of hearing *sig.* perception and obedience, n. 14. That to hear *sig.* to understand and to do, or to hearken and obey, n. 108, 249. That to be a hearer *sig.* to be obedient, n. 249. That there is one faculty of the hearing, which is, to see and apperceive; and another faculty, which is, to hearken and obey, *ill.* n. 249. That to hearken *sig.* to obey and to be instructed, n. 330. That to hear *sig.* to obey and to receive, n. 375. That in hearing the truths of speech enter the understanding and thence the thought, and the sounds enter the will and thence the affection, n. 588. That to hear any one *sig.* to understand; and to give ear to any one *sig.* to obey; and both are *sig.* by to hearken, n. 808.

HEART [*cor*]. That the heart *sig.* the good of love and charity, n. 10, 167, 182, 188, 337, 412, 434, 696; also, the will and love, n. 152, 222, 313, 1084. That the heart and spirit, or heart and soul, *sig.* the good of love and the truth of faith; also, the will and understanding, n. 183, 294, 745. That the heart, in the opposite sense, *sig.* evil, and spirit, the false, n. 183. That the heart *sig.* celestial love, and the lungs spiritual love, n. 65. That to search the heart *sig.* to purify good by separating evil,

n. 167. That dulness of heart *sig.* no will of good, n. 239. That the heart *sig.* the life of love, n. 328, 696; also, the life of the will, which is affection, n. 750. That the pure in heart *sig.* those who are in the good of love, n. 340. That to rend the caul of the heart *sig.* the separation of truth from good by the false and evil, n. 388. That a hardened heart, and a heart of stone, *sig.* where the good of love is not admitted, n. 412. That a heart of flesh *sig.* where the good of love is admitted, n. 412. That the purposes and searchings of the heart *sig.* all things which are determined and arranged in the natural man from good in the spiritual, n. 434. That the heart, when predicated of the Lord, *sig.* the divine good of the divine love, n. 750.

HEAT, SCORCHING [*calor, æstus*]. That heat [*calor*] *sig.* heavenly love, n. 231. That the heat [*æstus*] of the sun *sig.* adulterated truth which in its essence is the false of evil, n. 401; or, the false arising from concupiscences, n. 481. That heat in the day *sig.* concupiscence for falses, and cold in the night aversion for truths, n. 481. That to be heated or to burn with heat *sig.* the warmth and concupiscence of falsifying truths and adulterating goods, n. 481. That to burn as an oven *sig.* to lust after the false from the love thereof, n. 481. That heat [*æstus*], in the opposite sense, *sig.* ardent desire of truth, n. 481. That the heat and light proceeding from the Lord as a sun constitute wisdom and intelligence with angels and men, *ill.* n. 709. That heat *sig.* divine good, n. 944. That scorching [*æstus*] *sig.* concupiscence of the false and for the false, n. 982, thus the cupidity of adulterating the truths and goods of the Word, n. 983. That it is spiritual heat which kindles the will and produces love therein, n. 1277. That heat after death discovers the affections of every one, n. 1277. That spiritual light, when together with spiritual heat, discovers the intentions and endeavours, n. 1277.

HEAVEN [*cælum*]. That the universal heaven is not heaven from the proprium of the angels, but from the Divine of the Lord, n. 23, 130, 200, 302, 869. That the Divine of the Lord constitutes heaven; and that this Divine which constitutes heaven is the Divine Human, which is the divine existence from the divine esse, n. 23. That the divine truth proceeding from the divine good of the Lord constitutes heaven, n. 27. That the whole heaven corresponds to all things in man, n. 65, 69. That the whole heaven is from the Divine Human of the Lord, n. 113, 115. That heaven is implanted in man by the knowledges of good and truth, and a life according to them, n. 126. That heaven is distinguished into two kingdoms, the celestial and the spiritual, n. 154, 283, 448, 496, 708, 971, 1329. That the light which is the life from the Lord in heaven, is there called divine truth, n. 186. That heaven, in its whole complex, resembles one man, the supreme or third heaven having reference to the head, the middle or second heaven to the body, and the ultimate or

first heaven to the feet, n. 212, 391, 606, 708. That in the celestial or superior heaven are they who are in love to the Lord, and in the spiritual or inferior heaven are they who are in the faith of charity, n. 219, 283. That spiritual affection or love, which is charity, makes heaven and also the church, n. 256. That appearances in the heavens correspond to the objects of the interior sight of the angels, n. 260, 482. See APPEARANCES. That the Divine Principle which proceeds from the Lord, and which constitutes heaven, is divine truth united to divine good, n. 288, 464, 926. That the heavens or skies, in the Word, *sig.* the heavens, and also the internals of the church, with the men who are therein, n. 294, 304, 876, 1179. That there are three heavens; the third or inmost, where the angels are who are in celestial love; the second or middle, where the angels are who are in spiritual love; and the first or ultimate heaven, where the angels are who are in spiritual-natural love, n. 322, 708. That the third or inmost heaven is conjoined with the second or middle heaven by intermediate angels, who are called celestial-spiritual and spiritual-celestial angels, n. 322. That each of the three heavens is distinguished into three degrees, *ill.* n. 342, *ill.* n. 375. That by the heavens are *sig.* interior or spiritual goods and truths, n. 373. That the heavens in their complex are called the grand man, the reason thereof, n. 391. That the former heaven which passed away consisted of those who lived morally in externals, and yet were not spiritual, but merely natural, n. 392, 394. That the heaven of heavens *sig.* goods and truths both internal and external, n. 401. That in the angelic heaven the Lord appears as a sun from his divine love, n. 422, 504. That those in the first or ultimate heaven are either spiritual-natural or celestial-natural, and communicate with the second or with the third heaven, n. 449, 708. That divine good united to divine truth proceeding from the Lord, in the third or inmost heaven is received as divine providence, in the second or middle heaven as divine wisdom, and in the first or ultimate heaven as divine intelligence, *ill.* and *sh.* n. 458. That in heaven all things which appear before the eyes are representative, n. 482. That the whole heaven before the Lord is as one angel-man, and in like manner every society of heaven, n. 490. That some in heaven receive light and intelligence from the Lord as a sun, and some as a moon, *ill.* n. 708. That the heavens which are under the Lord as a moon, are also three, superior, middle, and inferior, or interior, middle, and exterior, *ill.* n. 708. That heaven and earth *sig.* the internal church which is spiritual, and the external church which is natural, n. 752, 876. That the spiritual heavens correspond to the eyes, n. 831 end. That the superior or celestial heavens constitute the priesthood of the Lord, and the spiritual heavens the royalty of the Lord, n. 831, 1265. That heaven *sig.* the Lord, *ill.* n. 897.

That the new heaven is formed of those who lived after the Lord's coming, n. 1285. That this heaven is also distinguished into three heavens, n. 1285. Concerning the superiors and inferiors in this heaven, n. 1287. That this heaven is meant by the new heaven in John, n. 1285. That this new heaven is distinct from the ancient heavens, and that it is under them, and that they communicate by influx, n. 1285. That the external heaven, which was before the last judgment, and is *sig.* by the sea, after they were taken thence who were written in the book of life, was dissolved, *ill.* and *sh.* n. 1287. That it was permitted those, who had lived in externals like christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were heavens in great abundance, n. 1275, 1286. That these heavens are meant by the former heaven and the former earth, which passed away, n. 1286. That these heavens were dispersed, n. 1275.

That the universal heaven is as one man, whose soul and life is the Lord, and that hence the Lord is heaven, n. 1346. That therefore when the Lord speaks through heaven, he speaks as the soul doth through the body, n. 1346. That when the Lord speaks through heaven, the angels are ignorant thereof; comparatively as the viscera and muscles of the body are ignorant thereof when man speaks and acts; and that nevertheless they are in connection after a wonderful manner, n. 1346.

HEEL [*calcaneum*]. That the heel *sig.* the ultimate natural principle or the corporeal natural, n. 355, 710. That the heel of the Lord *sig.* divine truth in ultimates or the literal sense of the Word, n. 739.

HEIFER AND BULLOCK [*juvenca, juvenus*]. That heifers and bullocks *sig.* the affections of the natural man corresponding to those of the spiritual man, n. 650. That a heifer *sig.* the affection of good and truth appertaining to the natural man, n. 781. See Ox.

HEIGHT [*altitudo*]. That height *sig.* what is internal, n. 374. That height *sig.* the degrees of good and truth from supreme or inmost principles to the lowest or ultimate, n. 627, 629, 1316.

HEIR [*hæres*]. That an heir *sig.* the good of truth, n. 435. That heirs *sig.* those who are in truths originating in good from the Lord, n. 1034.

HELL [*infernum*]. That all the hells are shut up, and are only opened when evil spirits are cast in thither, and when they are taken out from thence, as is the case when evils increase with men, n. 86. That hell *sig.* evil and the false thence derived, also the eternity of damnation, n. 383. That the hells are distinguished into two kingdoms, opposed to the two kingdoms in the heavens, and understood in the Word by the devil and satan, n. 655, 1143. That to make a vision with hell *sig.* divination as it were prophetic from hell, n. 701. That the gates of hell *sig.*

all the bells, *ill.* n. 820. That the direfulness of hell, or the torment therein, is according to the falsification and consequent destruction of the divine truths and goods of the Word, n. 888. That the common torment in hell consists in their being withheld from their loves, *ill.* n. 890. That the fire of hell is the love of of ruling, n. 1083. Of whom hell consists, *ill.* n. 1142. That all in the hells are averted and inverted, *ill.* n. 1143. That the loves of self and the world constitute hell, n. 1144. That every one in hell is tormented by his love and its concupiscences, n. 1274. That the infernal genii greedily draw in concupiscences and inhale their sphere, n. 1249.

HELMET [*galea*]. That helmets *sig.* things appertaining to reason, n. 557. That a helmet of salvation, when predicated of the Lord, *sig.* the divine truth from the divine good, n. 557. That a helmet *sig.* the same as the head, n. 557. See **HEAD**.

HEMORRHOIDS [*hæmorrhoides*]. That hemorrhoids *sig.* truth defiled by evil of life, n. 700, 817.

HERB [*herba*]. That the herb of every field *sig.* all the truth and good of the church, n. 304. That pastures of herb *sig.* the knowledges of truth and good, n. 375. That the herb *sig.* truth springing from good, n. 405. That the herb of the field *sig.* spiritual truth, n. 407, 650, or, truth in the natural principle, n. 543. That the herb *sig.* the truth of the church which is first produced, n. 653.

HERD [*armentum*]. That animals which belong to the herd *sig.* the affections of good and truth in the external or natural man, or exterior goods and truths; and those which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, or interior goods and truths, *ill.* and *sh.* n. 279, 453, 513, 650, 710, 911, 1100. That the sons of the herd *sig.* natural truths, n. 374.

HEREDITARY EVIL [*malum hæreditarium*]. That all the evils which man derives from his parents, which are called hereditary evils, reside in his natural and sensual man, but not in the spiritual, n. 543, 556. That man is not punished on account of hereditary evils, only so far as he makes them actual in himself, n. 556, 989. That no one is condemned to hell on account of hereditary evils, *ill.* n. 989.

HERITAGE OR INHERITANCE [*hæreditas*]. That the Lord's heritage or inheritance *sig.* the church, n. 650.

HERMON [*Chermon*]. That the dew of Hermon *sig.* divine truth, n. 375.

HERO [*hero*]. That heroes and men of strength *sig.* those who excel in ingenuity and subtlety in adulterating the truths of the Word, n. 618.

HESHBON [*Chesbon*]. That the wine of Heshbon *sig.* natural truth, n. 376. That Heshbon *sig.* the fructification of truth in the natural man, n. 435. That Heshbon *sig.* the men of

the external church, who explain the Word to favour the loves of the world, n. 911.

HEWER [*excisor*]. That as hewers of wood *sig.* as if willing to extirpate evil, when notwithstanding they extirpate good, n. 1145.

HIDDEN THINGS [*recondita*]. That the science of the Egyptians, and especially the science of correspondences, are called the hidden things of gold and silver, and desirable things, n. 654. See **DESIRABLE THINGS**.

HIEROGLYPHICS [*hieroglyphica*]. Concerning the origin of hieroglyphics among the Egyptians and other nations, *ill.* n. 827. That they were from the representations of the ancient churches, which were representative, *ill.* n. 827.

HIGH PLACES [*excelsa clivi*]. That high places *sig.* idolatrous worship in general, n. 391. That high places of the earth *sig.* the spiritual things of the church, n. 411. That high places [*clivi*], *sig.* the interior man, n. 483.

HIGHEST, OR MOST HIGH [*altissimus*]. That the Lord is called the Highest or Most High, as being the inmost, n. 1025.

HILL [*collis*]. That hills *sig.* spiritual love, and, in the opposite sense, the love of the world, n. 324. That hills *sig.* the goods of charity, n. 373, 376, 391, 730. That hills of the age, *sig.* the goods of neighbourly love or charity, n. 405, 422, 448. That the hills of the age, also *sig.* the ancient church, which was principled in charity towards the neighbour, n. 448, 629. That hills *sig.* the evils of the love of the world, n. 405. That hills flowing with milk *sig.* spiritual life from the good of charity, n. 433. That hills *sig.* the knowledges of truth and good from the Word, n. 730.

HIND [*cerva*]. That a hind let loose *sig.* the freedom of natural affection, n. 439.

HIRELING [*mercenarius*]. That hirelings *sig.* those who are natural and not spiritual, n. 695. That hirelings also *sig.* the infernal natural, n. 695.

HISTORICAL FAITH. See **FAITH**. n. 232, 242, 815.

HOLY, HOLINESS [*sanctus, sanctitas*]. That the Lord only is holy, *ill.* and *sh.* n. 204. *sh.* 285. That holy, in the Word, is predicated of divine truth, and hence of charity and its faith, *sh.* n. 204, 205, 228, 286, 632, 973. That holy *sig.* divine truth proceeding from the Lord, *sh.* n. 204, 944. That angels, prophets and apostles are called holy because by them is *sig.* divine truth, n. 204. That by holy and holiness, in the Word, are *sig.* divine truth, and what thence proceeds, *sh.* n. 204. That the Lord is called the Holy One, the Holy One of God, the Holy One of Israel, the Holy One of Jacob, because he alone is holy and no one else, *sh.* n. 204, 973. That to be sanctified, or made holy, is predicated of those who receive divine truth, n. 228. That to sanctify Himself, when spoken by the Lord, *sig.* to make His Human [Principle] Divine, n. 228. That by things holy are *sig.*

things spiritual, n. 325. That the house of holiness *sig.* the celestial church, n. 504. That the Holy One of Israel *sig.* the Lord as to divine truth, n. 585.

HOLY OF HOLIES [*sanctum sanctorum*]. That to anoint the Holy of Holies *sig.* the glorification of the Human of the Lord by union with the Essential Divine, and also all worship of Him afterwards originating in love for Him, n. 624.

HOLY SPIRIT [*spiritus sanctus*]. See COMFORTER, SPIRIT.

HOLY SUPPER [*sancta cæna*]. See SUPPER.

HOMICIDE [*homicida, homicidium*]. See MURDER. That homicides *sig.* the extinction of the understanding of truth and the perception of good, n. 589, 887. Concerning spiritual homicide, moral homicide, and natural homicide, *ill.* n. 1012.

HONEY [*mel*]. That honey *sig.* the good of natural love or the good of love in the natural man, n. 294, 433, 617. That honey *sig.* the delight of the internal man, n. 374. That honey, oil, and balsam *sig.* goods and truths in particular, n. 375. That honey *sig.* natural good and delight, and oil *sig.* spiritual good and delight, n. 375, 411. That honey *sig.* the natural principle as to good from which truth is derived, n. 513. That wild honey *sig.* the sensual principle as to good, n. 543. That honey *sig.* divine good natural, n. 617. That honey *sig.* the delight of natural good or love, *sh.* n. 619. What is *sig.* by the flowing of the streams of honey and butter, n. 619. That honey out of the rock *sig.* the delight of natural good by truths from the Lord, *sh.* n. 619. That the droppings of the honeycombs *sig.* natural truth, *sh.* n. 619. That the honeycomb *sig.* natural good, *sh.* n. 619. That the broiled fish and honeycomb, which the Lord ate before the disciples *sig.* the broiled fish, the truth of good of the natural and sensual man, and the honeycomb, the good of truth of the natural and sensual man, *ill.* and *sh.* n. 619. That honey, in the opposite sense, *sig.* the delight of the evil of the natural man, *ill.* n. 619. That honey *sig.* good from a natural origin, n. 1153.

HONOUR AND GLORY [*honor et gloria*]. That glory *sig.* divine truth, and honour *sig.* divine good and the good of love, n. 288, 293, 339, 345, 696, 966, 1330, 1332. That the honoured *sig.* the goods of love, n. 652. That honour is predicated of worship from good, and fear of worship by truths, n. 696. That to give the Lord glory and honour *sig.* to ascribe to Him all truth and all good, *sh.* n. 1330, 1332.

HONOURABLENESS OR GRACEFULNESS [*decus*]. See GRACEFULNESS. That honourableness *sig.* the spiritual church, n. 504.

HOOF OR NAIL [*ungula*]. That hoofs or nails *sig.* the scientifics of the sensual man, which are truths in the ultimate of order, n. 176, 316. That hoofs *sig.* the ultimates in the natural principle, n. 279.

HORN [*cornu*]. That a horn *sig.* the power of truth derived

from good in the natural man, n. 176. That a horn when predicated of the Lord, *sig.* divine power, also all power and omnipotence, n. 272, *ill.* and *sh.* n. 316. That a horn *sig.* the power of truth against the false and evil, also divine truth, *ill.* and *sh.* n. 316, 684, 716, 816, 1041, 1069, 1079. That a horn, in the opposite sense, *sig.* the power of the false against truth and good, *sh.* n. 316, 675, 716, 1041, 1079. That to exalt the horn *sig.* to fill with divine truth, and thus to give power against falses, *sh.* n. 316. That the horns of the nations *sig.* the falses of evil which vastate the church, n. 316. That ten horns *sig.* falses of every kind, *sh.* n. 316. That the horns of the golden altar, or the altar of incense, represented truths proceeding from the good of love, *sh.* n. 316. That by the four horns of the altar are *sig.* all things of truth from good, n. 316. That seven horns *sig.* omnipotence, n. 316, 317, 319. That horns, as being ultimates, *sig.* all things, n. 391. That horns *sig.* truths, and in the opposite sense, falses, n. 418. That the great horn *sig.* the ruling false, or that faith alone saveth, n. 418. That by the horns of the altars of burnt-offering and incense is *sig.* the Divine [principle] as to omnipotence, n. 567. That horns *sig.* the power of evil against good, n. 675. That ten horns also *sig.* the highest power, n. 675, also much power, n. 776, 1041, and all power, n. 1069.

HORNET [*crabro*]. That the hornet *sig.* the dread of those who are in falses from evil, n. 650.

HORSE, HORSEMAN [*equus, eques*]. That neighings *sig.* profanations, n. 141. That a horse *sig.* the intellectual principle, n. 152, 204, 239, 355, 364, 558. That hoofs *sig.* the scientifics of the sensual man, which are truths in the ultimate of order, n. 176. That the bells of the horses *sig.* scientific truth from the intellectual principle, n. 204. That a horseman *sig.* intelligence or one that is intelligent, n. 239, 433, 557. That a horseman also *sig.* the Word as to understanding, n. 278. That a horseman, in the opposite sense *sig.* ratiocinations from falses, n. 355, 573. That horses *sig.* the understanding of truth, and, in the opposite sense, the understanding of the false, or reasoning from falses against truths, n. 281, 329, 355, 381, 418, 433, 573, 734, 923. That a white horse *sig.* the understanding of truth from the Word, n. 355, 381, 717, 1232; also the interior or spiritual sense of the Word, n. 1232, 1238. That a horseman also *sig.* the spiritual affection of truth, whence is the understanding thereof, n. 355. That the heels of a horse *sig.* the ultimates of the understanding of good and truth, n. 355, 481. That the hoofs of horses also *sig.* the extreme or outermost things of the natural man, which are called sensuials, from which are all falsities, n. 355. That to ride upon horses *sig.* reasonings, *ill.* and *sh.* n. 355. That a horse in the opposite sense, also *sig.* the intellectual principle perverted, *ill.* and *sh.* n. 355. That a red horse *sig.* the understanding of the Word destroyed as to good, *sh.* n. 364, 400. That a black

horse *sig.* the understanding of the Word perished as to truth, *sh.* n. 372, 400. That a pale horse *sig.* the understanding of the Word become none, from evils of life and falses thence derived, *sh.* n. 381, 400. That the pale horse *sig.* spiritual death, n. 381. That the voice of horsemen *sig.* false reasonings, n. 411. That horses *sig.* the understanding of the Word, n. 504, 558, 575, 617. That riding upon horses, when predicated of the Lord, *sig.* the divine wisdom which is in the Word, n. 518. That horses prepared for war *sig.* ratiocinations as from the understanding of truth, n. 552. That the head of a horse, when predicated of the sensual man, *sig.* science and the thought thence derived, n. 577. That the tails of horses *sig.* sensual scientifics, n. 581. That the issue of horses *sig.* the intellectual proprium, n. 654. That to ride upon horses also *sig.* to trust in self-derived intelligence, n. 734. That horsemen *sig.* heresies, because horses *sig.* ratiocinations, whereby falses are confirmed, n. 780. That the horse and his rider *sig.* ratiocinations from falses against truths, n. 863. That horses' bridles *sig.* government and dominion over the understanding, n. 923. That a seducing bridle *sig.* the abstraction or withdrawing from the understanding of truth, n. 923. That a bridle *sig.* the retraction of thought from the understanding, n. 923. That horses *sig.* things intellectual, thus truths which are from a rational origin, n. 1155.

HOST [*exercitus*]. See ARMY.

HOT [*calidus*]. That to be hot *sig.* to be in spiritual love, n. 231. That heat *sig.* heavenly love, n. 231. See HEAT.

HOURL [*hora*]. That hours *sig.* states as to life, also any duration of state greater or less, n. 194, 673, 875. That by the twelfth hour to which they all laboured are *sig.* truths and goods in their fulness, n. 194. That when a number is added to an hour, the duration and quality of the state is signified, according to the signification of the number added, n. 488, 673. That that hour *sig.* the last state of the church, n. 875. That one hour *sig.* some part, n. 1070.

HOUSE [*domus*]. That the house of God *sig.* the Lord's kingdom and church, or heaven and the church, as to good, n. 179, 277, 365, 513, 629, 630. That a house *sig.* that part of the mind which is called the will, where good is received, n. 193. That the house of Jehovah, the house of the Father, and the house of God, *sig.* heaven and the church, n. 220, 410. That a house *sig.* the good of doctrine, n. 223. That a house and all things appertaining to a house *sig.* the interiors of a man which are of his mind, and from that, in correspondence, they also *sig.* such things in the Word, n. 208, 280, 315, 405, 536. That a house *sig.* the whole man and the things which appertain to his understanding and his will, n. 240, 644, 650. That houses *sig.* the goods of the church, n. 376, 453. That the house of Jehovah God *sig.* heaven in its whole complex, n. 391. That to build a

house, *sig.* to establish the church, n. 391. That the house of prayer or the temple *sig.* the heaven where spiritual truths are, n. 391. That the roof of a house *sig.* the intelligence which is from genuine truths, n. 405. That to abide in the house *sig.* to abide in heaven, n. 409. That the house of Jehovah *sig.* the internal church, and the courts the external church, n. 458. That the house of holiness *sig.* the celestial church, n. 504. That the doors of a house correspond to the communications which are between the interiors of the mind [*mens*] and of the mind [*animus*], n. 536. That a house *sig.* the interior things of man, which are of his mind [*mens*] and of his mind [*animus*], n. 543. That a house of delights *sig.* the pleasantnesses and happinesses of heaven, which are the affections of good and truth, n. 555. That a house *sig.* the spiritual mind [*mens*], and the sides of the house all things which are in the natural man, n. 638. That the roof *sig.* the inmost principle, the floor or pavement the ultimate, and the walls the interiors, n. 650. That a house also *sig.* the good of the will and thence of the life, n. 652, 675. That house-tops or roofs *sig.* also, things interior, n. 652. That the house of Jehovah and the temple *sig.* the church as to good and as to truth, n. 695, 799. That a house deserted *sig.* the church without truths because without good, n. 730. That the house of God *sig.* the worship of God according to doctrine, n. 799. That a house *sig.* the church, n. 1013. That the winter-house, and the summer-house, *sig.* those things of the natural man which are called sensual, n. 1146. That the house of ivory and the great house *sig.* those things of the natural man which are called rational, and have relation to truth and good, n. 1146.

HOWL, to [*egulare*]. That to howl *sig.* grief by reason of vastation, n. 406.

HUNDRED [*centum*]. That five hundred and four thousand *sig.* all truths derived from good, n. 438. That one hundred and forty-four *sig.* all truths and goods in the complex, n. 629. That a hundred, the same as ten, *sig.* much, n. 675. That six hundred and sixty-six *sig.* all falses, and all evils thence derived, in the complex; which is the quality of faith separate from good works, n. 847, 928. That a hundred and forty-four thousand *sig.* truths in their whole complex, n. 430, 851, 859.

HUNGER [*fames*]. See FAMINE, HUNGRY and THIRSTY.

HUNGRY and THIRSTY [*esuriens et sitiens*]. That the hungry and thirsty *sig.* those who desire truths or knowledges, and to be perfected by them, n. 118, 236, 480. That hunger *sig.* a failure or deficiency of knowledges and a desire for them, n. 187, 480. That the hungry and thirsty *sig.* they who are in the desire of knowing good and truth, n. 223, 257. That to break bread to the hungry *sig.* from a principle of love to do good to our neighbour who is in the desire of good, n. 295. That hunger *sig.* the deprivation or defect of good, n. 386, 480. That to be

hungry *sig.* a desire to know, *sh.* n. 386. That by hunger and thirst, when predicated of the Lord, is *sig.* that from His divine love He willed and desired the salvation of mankind, *sh.* n. 386. That the hungry *sig.* those who desire good, n. 750.

HURT, *to* [*lædere*]. That to hurt, when predicated of scorpions, *sig.* to induce dulness, and that in general it *sig.* to occasion injury to anything, n. 561.

HUSBANDMAN [*agricola*]. That husbandmen *sig.* those who teach, n. 644; also, the man of the church; because a field *sig.* the church as to the implantation of truth, n. 652. See FIELD. That husbandmen *sig.* those who are in the good of the church, and vinedressers *sig.* those who are in the truths thereof, n. 911.

HYACINTHINE OR BLUE [*hyacinthus seu hyacinthinus*]. See BLUE.

HYSSOP [*hyssopum*]. That hyssop *sig.* an external medium of purification, n. 386.

I

IDLENESS [*otium*]. That idleness is called the devil's pillow, n. 831.

IDOL AND IMAGE [*idolum, imago*]. See also SCULPTURED THINGS. That idols *sig.* falses; and idols which their hands have made *sig.* falses from self-derived intelligence, n. 131. That to eat things sacrificed to idols *sig.* to appropriate or imbue evils and thence falses, n. 141, 161. That graven images and idols *sig.* falses of doctrine, of religion and of worship, which are from self-derived intelligence, *ill.* and *sh.* n. 141, 279, 283, 391, 555, 587, 780, 827, 1186. That images *sig.* the fallacies of the senses, n. 242. What is meant by committing whoredom with images, see WHOREDOME. What is understood by making their silver and gold idols, n. 279. That sculptured things *sig.* falses, n. 304. That idols *sig.* false religion, n. 483. That idols of wood and stone *sig.* the evils and falses of religion, and of doctrine originating in the proprium, *sh.* n. 585. That idols of silver and gold *sig.* falses and evils of religion and worship, which they call truths and goods, *sh.* n. 585. What are specifically signified by idols of gold, silver, brass, stone, wood, *ill.* and *sh.* n. 587. That idols are formed in the spiritual world by those who are in falses of doctrine from self-derived intelligence, *ill.* n. 587. Whence idolatrous worship took its rise amongst the gentiles, *ill.* n. 587.

IJIM OR IIM. That ijim *sig.* adulterated and profaned truths, n. 714. That ijim or iim *sig.* infernal falses, n. 1029. See ZIIM.

ILLUSTRATION [*illustratio*]. That they alone are illus-

trated to understand spiritual things, who are in the affection of good and truth, n. 11. That spiritual illustration in the Word only has place with those who are in the good of love and charity and thence in truths, n. 176, 177, 365. That all illustration, when the Word is read, comes out of heaven from the Lord, n. 365. In what manner illustration is effected, *ill.* n. 759, 1177: further explained in eight propositions, n. 803, 846. That they are in illustration from the Lord who love truths because they are truths, and make them of their life, n. 1089. That they who are in the spiritual affection of truth perceive illustration, n. 1183.

IMAGE [*imago*]. See also **IDOL**. That images of a male *sig.* appearances of truth, which yet are falses, n. 195, 725. That the image of the beast *sig.* the doctrine of faith separate from good works, and the worship thence derived, confirmed from the literal sense of the Word, n. 827, 831, 833, 933. That images *sig.* doctrinals, and idols falses of religion, *ill.* and *sh.* n. 827. That a graven image [of wood] *sig.* the evil of worship, n. 1145. That wood [for an idol] which will not rot *sig.* some good from the Word which is adulterated and thence becomes evil, n. 1145.

IMAGE AND LIKENESS [*imago et similitudo*]. That man is created to be an image and likeness of God, *ill.* n. 984. That marriage is an image of heaven, and adultery an image of hell, n. 984. See **MARRIAGE**; **ADULTERY**.

IMPIOUS [*impius*]. That the impious *sig.* those who are in falses, and enemies [*hostes*] those who are in evils, n. 539.

INCANTATION [*incantatio*]. See **ENCHANTMENT**.

INCENSE [*suffitus, suffimentum*]. That incense *sig.* those things appertaining to worship, which are performed from spiritual good, or from the good of charity, and thence are gratefully perceived, n. 324, 325, 492. See **ALTAR**. That the incense for the altar was made of fragrant spices, the reason thereof, n. 324. That the altar of incense *sig.* worship from the good of spiritual love, *sh.* n. 324. That to burn incense, in the opposite sense, *sig.* worship from falses of doctrine, n. 324, 411, 659. That to set incense to the nostril *sig.* worship from the truths of doctrine, n. 444. That incenses *sig.* the truths of spiritual good, n. 492. That incense *sig.* spiritual good, which in its essence is truth from good; and in the opposite sense it *sig.* the false from evil, n. 652. That to offer incense *sig.* worship from the divine spiritual principle which is divine truth, n. 696. That the smoke of the incense *sig.* the Word in the natural sense, n. 955. That incense or perfume *sig.* the truth of celestial love, n. 1150. That to burn incense *sig.* worship from spiritual love, n. 1151.

INEBRIATION [*inebriatio*]. See **DRUNKENNESS**.

INFANT [*infans*]. That infants *sig.* innocence, n. 270, 652. That infants *sig.* every good and truth in a state of birth, n. 315. That a boy, weaned child, and sucking child, *sig.* the three degrees of innocence, n. 314. That a sucking child [*sugens*] *sig.* the good of innocence, n. 410, 581. That a weaned child [*ablatatus*] *sig.* the good of love, n. 410. That the infant in the street *sig.* truth springing up or in the birth, n. 555. That the infants of sons *sig.* truths springing up or in the birth, n. 622. That infants are first sensual, then natural, &c. *ill.* n. 632. That the infant and the suckling also *sig.* the goods and truths which are first born and vivified by knowledges from the Word, n. 652.

INFERIOR EARTH [*terra inferior*]. See **LOWER EARTH**.

INFINITE [*infinitum*]. That the Infinite *sig.* the Divine principle as to *Esse*, n. 870. That infinite and eternal are predicated of the Lord alone, n. 870.

INFLAMED, *to be* [*exardere*]. That to be inflamed *sig.* destruction by evils, n. 863.

INFLUX [*influxus*]. That the influx of the Lord is immediate from Himself, and also mediate through the heavens into the church, n. 277. That influx from the Lord as the sun of heaven is sometimes more remiss and sometimes more intense; the reason thereof, n. 418, 425, 426. That whatever comes into perception from the Lord is called influx, n. 471. That the influx of the Lord is into the good that is with man, and by the good into the truths which appertain to him, but not *vice versa*, n. 479. Concerning the descent of the divine principle or the divine influx out of heaven; and its effect with the good, and with the evil, n. 504.

INHABIT, *to, to DWELL IN* [*habitare, incolere*]. See also **DWELL**. That to inhabit *sig.* to live, n. 294, 406, 630, 741. That to inhabit is predicated of goods, n. 417. That to be inhabited *sig.* life according to truths of doctrine, n. 768. That not to inhabit [*habitare*] has respect to the destruction of good, and not to dwell in [*incolere*] has respect to the destruction of truth, n. 1029.

INHABITANT OR DWELLER [*habitor, incola*]. That inhabitants of cities *sig.* the goods of doctrine; and inhabitants of the earth *sig.* the goods of the church, n. 280. That the inhabitants of the rock *sig.* the goods of faith, n. 405. That inhabitants *sig.* the goods of life, n. 406. That the dweller or inhabitant of the isle, *sig.* the good of truth in the natural man, n. 406. That dwellers or inhabitants [*habitatores*] *sig.* those who are in good; hence to dwell or inhabit [*habitare*] is predicated of good, n. 479. See **TO INHABIT**. That the inhabitants of the world *sig.* those of the church who are in goods of doctrine and thence of life, n. 741. That the inhabitants of the islands *sig.* goods of life, according to doctrinals, n. 514. That inhabitants

sig. those who are in good in the church, or those who are in evil, or goods or evils, n. 821.

INHERITANCE [*hæreditas*]. That inheritance *sig.* those who are in goods and those who are in evils, n. 863.

INIQUITY [*iniquitas*]. That iniquity is predicated of the life of the false, and sin of the life of evil, n. 391, 475. That the multitude of iniquity *sig.* the falses of evil, n. 624. That iniquity *sig.* falses, and wickedness *sig.* evils, n. 741.

INMOST [*intimum*]. See **INTERNAL**.

INN [*diversorium*]. That an inn *sig.* a place of instruction, n. 706.

INNOCENCE [*innocentia*]. That the essential good of innocence is the good of love to the Lord from the Lord, n. 314. That the good of innocence is that from which are derived every good and truth of heaven and the church, n. 329. That love to the Lord makes one with innocence, *ill.* n. 780, 996.

INSECT [*insectum*]. That in the spiritual world there appear flying insects [*volatilia*] of various kinds, *ill.* n. 410.

INTELLIGENCE [*intelligentia*]. That intelligence is the understanding of truth, such as appertains to the spiritual man, and wisdom is the understanding of truth, such as appertains to the celestial man, n. 280. That false intelligence is from the proprium of man, and true intelligence is from the Lord by the Word, n. 281, 714. That intelligence is predicated of goods and truths natural, and wisdom of spiritual goods and truths, n. 408. That self-derived intelligence is truth from man's proprium, n. 617. In what the intelligence from man's proprium consists, *ill.* n. 714. That to have intelligence *sig.* to be in illustration, n. 845.

INTERNAL, INMOST [*internum, intimum*]. See also **EXTERNAL**. Concerning those with whom the spiritual or internal man is not so much closed, n. 162, 164. That such as the inmost is such is the whole, n. 313. That the inmost of every thing is what is called the soul, n. 313. That the internal man is purified by the truths of faith, and the external by a life according to them, n. 475. That with every man of the church the internal must be conjoined with the external, or the internal spiritual man or mind with the external natural man or mind, n. 654. That with man there are two internals, the one natural and the other spiritual, *ill.* n. 940. That what is in the inmost is in all things around, *ill.* n. 1336.

INTERNAL SENSE [*sensus internus*]. That the natural sense of the Word from the spiritual is called the internal sense, likewise also the spiritual natural sense, n. 1061. That the internal sense of the Word, which is revealed, is spiritual, and is contained in the external sense, which is natural, as the soul in its body, *ill.* n. 1065.

INUNDATION [*inundatio*]. See **FLOOD**.

IR CHERES. That *Ir Cheres sig.* doctrine brilliant from

spiritual truths in the natural principle, n. 391. That *Ir*, in the original tongue, *sig.* a city, and *Cheres* brilliancy as of the sun, n. 391.

IRON [*ferrum*]. That brass *sig.* natural good, which is ultimate good; and iron *sig.* the truth thereof, which is natural truth, n. 70, 131, 411, 650, 1147. That iron *sig.* truths in the external or natural man, or truth in ultimates, n. 176, 411, 438, 726, 1322. That iron also *sig.* truth without good, n. 237. That iron *sig.* spiritual natural truth, *ill.* n. 365. That iron also *sig.*, in the opposite sense, the false in ultimates, n. 386, 557, 1258. That iron *sig.* the truth of faith, n. 411. That iron *sig.* what is scientific appertaining to the natural man, n. 540. That a rod of iron *sig.* natural truth from spiritual, n. 726. That iron and an axe *sig.* the false principle from self-derived intelligence, *ill.* and *sh.* n. 1258. What is understood in Daniel by iron mixed with miry clay and mingled with the seed of man, n. 1322.

ISAAC. That Isaac *sig.* the Lord as to the divine spiritual, n. 696, 768. That the seed of Isaac *sig.* divine truth spiritual, n. 768.

ISHMAEL. That Ishmael *sig.* the external church with all its truths derived from good, n. 430. That Ishmael who was of the seed of the kingdom or seed royal, *sig.* those who are in the genuine truth of the church, n. 374.

ISLAND [*insula*]. That islands *sig.* Gentiles removed from true worship, but still desiring to be enlightened, n. 50. That islands specifically *sig.* the doctrine of truth, and, in the opposite sense, the doctrine of what is false, *ill.* and *sh.* n. 50. That isles or islands *sig.* the Gentiles, which in divine worship are more remote from the truths of the church, n. 242, 275, 406, 1024. That an island *sig.* the truth of faith, n. 405. That an island *sig.* where there is no intelligence, n. 405. That islands *sig.* the truths of the natural man, or the knowledges and scientifics in the natural man, n. 406, 1024. That the inhabitants of the islands *sig.* the goods of truth appertaining to the natural man, *ill.* and *sh.* n. 406. That the dweller or inhabitant [*habitor*] of the isle *sig.* the good of truth in the natural man, or the natural man in whom is the good of truth, the dweller signifying the good, and the island the truth, *sh.* n. 406. That the islands of the sea *sig.* the knowledges of truth and good, which are the truths of the natural man, *sh.* n. 406. That the dwellers or inhabitants of the island also *sig.* the exterior goods and truths in the natural man, *sh.* n. 406. That islands of the nations *sig.* the natural man as to falses not of evil, n. 406. Concerning the islands which sometimes appear in the spiritual world, *ill.* n. 406. That islands, in the opposite sense, *sig.* the falses opposite to the truths which are in the natural man, n. 406. That islands *sig.* those in the church who are natural, but still rational, n. 1146.

ISRAEL. That Israel *sig.* the church, n. 39. That Israel

sig. the church which is in truth, and Judah the church which is in good, n. 141, 316. That Jacob *sig.* the external church, and Israel the internal church, n. 148, 315, 374. That the God of Israel and the rock of Israel *sig.* the Lord as to His Divine Human, and divine truth thence proceeding, n. 179, 329, 401. That Israel *sig.* the internal spiritual church, or the church which is in divine truth, or in truth from good, n. 204, 316, 330, 374, 624, 654. That servants of the sons of Israel *sig.* those who are in truths and not in good, n. 208. That the virgin of Israel *sig.* the spiritual church, n. 219, 411. That the elders of Israel *sig.* all in the church who are in truths from good, n. 253. That the house of Israel *sig.* the church as to truth; also, the internal church, n. 280, 638, 710. That Israel *sig.* the church that is in spiritual good, which is the good of charity, n. 280, 313, 405. That the princes of Israel *sig.* primary truths, and, in an opposite sense, primary falses, n. 280. That the sons of Israel *sig.* truths, n. 316. That Israel, in the supreme sense, *sig.* the Lord, and, in the respective sense, the spiritual kingdom of the Lord and the spiritual church, n. 340, 654, 768. That Israel *sig.* the internal of the spiritual church, and Jacob the external, *sh.* n. 340. That the land of Israel *sig.* the church as to truths derived from good, n. 375. That the God of Israel also *sig.* the Lord as to the church, and the rock of Israel the Lord as to the divine truth therein, n. 401. That Israel *sig.* the spiritual man, Ashur the rational man, and Egypt the natural man, n. 401, 654. That the stone of Israel *sig.* the Lord as to divine truth, n. 409. That the outcasts of Israel *sig.* those who are not in truths, but still in the desire of learning them, n. 433. That with the sons of Israel or posterity of Jacob there was not any church, but only the representative of a church, n. 448. That the sons of Israel *sig.* spiritual men, n. 503. That the posterity of Jacob, who were called the sons of Israel, were in externals without an internal principle, or for the most part were merely natural, n. 650. That Israel *sig.* the church which is spiritual natural, n. 768. That the seed of Israel *sig.* divine truth spiritual natural which is mediate between divine truth natural and spiritual, *ill.* n. 768. That the virgin of Israel *sig.* the church from the affection of truth, n. 863. That an Israelite *sig.* one who is in the good of charity, and by virtue thereof in truths, thus who is in truths derived from good, *sh.* n. 866. That the remains of Israel *sig.* those who are in spiritual faith because in the good of charity, n. 866. That Israel *sig.* the ancient church, n. 918.

ISSACHAR. That Issachar *sig.* faith and salvation, n. 445. That Issachar, in the original tongue, *sig.* reward; also, recompense on account of works, n. 445. That Issachar *sig.* the affection of truth and good, *ill.* and *sh.* n. 445.

IVORY [*ebur*]. That ivory *sig.* divine truth in ultimates, n. 253. That ivory *sig.* rational truth, *ill.* and *sh.* n. 1146. That

a house of ivory *sig.* rational things of the natural man which have relation to truth, *sh.* n. 1146. That palaces of ivory *sig.* truths from the rational man, thus rational truths, n. 1146.

J.

JACOB. That Jacob and the house of Jacob *sig.* the external church, n. 148, 163, 315, 374, 405, 433. That instead of Jacob, in the spiritual world there appears a man lying in a bed, the reason thereof, *sh.* n. 163 end. That by Jacob and Israel is *sig.* the spiritual kingdom of the Lord, n. 278. That the remains of Jacob *sig.* the goods and truths of the church, n. 278. That Jacob and Israel *sig.* the church external and internal, n. 405, 741. That Jacob and the house of Jacob *sig.* those who are in the good of life, n. 448. That Jacob *sig.* the Lord as to the divine natural, n. 696, 768. That the seed of Jacob *sig.* divine truth natural, n. 768. That Jacob *sig.* the church which is in the good of doctrine and of life, and Israel *sig.* the church which is in truths from that good, n. 799.

JAESER. That Jaeser *sig.* those of the external church who explain the Word to favour the loves of the world, *ill.* n. 911.

JAH. That the tribes of Jah *sig.* truths from good which are from the Lord, n. 431. That the song Jah *sig.* the celebration and glorification of the Lord, n. 326.

JAMES [*Jacobus*]. That James, among the apostles, represented charity, n. 8, 9, 600, 785; or the good of the church, n. 411. That Peter, James, and John, *sig.* in their series, the first and primary essentials of the church, viz. truth in the understanding, truth in the will, and truth in the act; or faith, charity and good works, n. 444, 785, 820.

JASHER. That the book of the Upright, or the book of Jasher, was an ancient prophetic book, *ill.* and *sh.* n. 401. See also ANCIENT WORD.

JASPER [*Jaspis*]. That jasper *sig.* the spiritual love of truth, or the divine love of truth, or divine truth proceeding, n. 268. That jasper *sig.* the divine truth of the Word translucent by virtue of its spiritual sense in its whole compass, consequently the same as precious stones in general, *sh.* n. 1306, 1320.

JAVAN. That Javan, Tubal and Meshech *sig.* those who are in the external church, n. 355. That the sons of Javan *sig.* truths external, n. 724. That Javan and Tubal *sig.* external representative worship, n. 750.

JAW-BONE [*maxilla*]. That the jaw-bone *sig.* the perception and understanding of interior truth; the right jaw-bone the affection and thence perception thereof; and the left jaw-bone the understanding thereof, n. 556. That the jaws of the people *sig.* the falsification of truth in the Word by those who are in

falses, n. 923. That jaws *sig.* thoughts from the corporeal sensual principle, thus from fallacies, n. 923.

JEHOSHAPHAT. That the valley of Jehoshaphat *sig.* the falsification of the Word, n. 911.

JEHOVAH, See **LORD** and **GOD.** That the angel of Jehovah *sig.* the Lord as to divine truth, n. 205. See **ANGEL.** That Jehovah is mentioned in the Word where the subject treated of is concerning good, and God where it is concerning truth, n. 323, 653, 689, 717. That the Lord is called Jehovah from divine good, and King, God, and the Holy One of Israel, from divine truth, n. 391, 482, 653, 768. That Jehovah is called the living God from divine truth in the heavens, and King of the age from divine truth on earth, n. 400. That the faces of Jehovah *sig.* the divine good of the divine love, n. 412, 455. That to go after Jehovah *sig.* to worship the Lord and to live from Him, n. 601. That the king Jehovah Zebaoth *sig.* the Lord, n. 654. That Jehovah *sig.* the Lord as to the essential Divine Principle, thus as to divine good, n. 684. That Jehovah God *sig.* the Lord as to divine good, and as to divine truth, n. 689. That Jehovah in the Old Testament is called Lord in the New, n. 689. That the Lord is called Jehovah Zebaoth from divine truths in their whole compass, n. 727.

JEHOVIH. That the Lord is called Lord Jehovih, when the subject treated of is concerning good, n. 601. That the Lord is called God from divine truth, and Jehovah and Lord Jehovih from divine good, n. 850.

JERICOH. That Jericho *sig.* the church which is in the possession of the knowledges of good and truth, n. 444. That Jericho *sig.* the good of truth, which is the good of life, n. 458. That Jericho was called the city of palms, the reason thereof, n. 458. That Jericho, in the opposite sense, *sig.* the falsification of the knowledges of truth, n. 502; also, the profanation of truth and good, n. 700. That the city Jericho *sig.* instruction in the knowledges of good and truth, *ill.* and *sh.* n. 700; and, in the opposite sense, the doctrine of the false and evil, *sh.* n. 700. That the wall of Jericho *sig.* the falses of evil defending that doctrine, and the inhabitants thereof *sig.* the profane, n. 700.

JERUSALEM. That the city, New Jerusalem, *sig.* the church as to doctrine; its wall, truths of defence; its gates, introductory truths; and its foundation, the knowledges upon which doctrine is founded, n. 39, 223, 275, 280, 629, 717, 1313. That Jerusalem *sig.* the church as to doctrine and worship, n. 102, 204, 242, 275, 315, 355, 357, 365, 388, 405, 433, 444, 502, 652, 714, 850, *ill.* and *sh.* n. 1288, 1289, 1290. That Jerusalem *sig.* the church of the Lord in the heavens and in the earth, n. 175, 288. That Zion *sig.* the celestial kingdom of the Lord and the celestial church, and Jerusalem *sig.* the spiritual kingdom and the spiritual church, n. 195, 205, 685. That Jerusalem is

called the holy city; the reason, n. 204, and the city of truth, n. 223. That Jerusalem, in the opposite sense, *sig.* the church where there is no good but evil, n. 240. That Jerusalem is called the mountain of holiness from the love of truth, n. 355, 405. That Jerusalem *sig.* the church which is principled in the truths of doctrine, n. 391, 405, 455, 502, 514. That the king of Jerusalem *sig.* the truth of the church altogether vastated by falses, n. 401. That Jerusalem *sig.* the New Church to be established by the Lord, n. 433. That the places round about Jerusalem *sig.* the truths of doctrine in the natural man, n. 449. That Jerusalem *sig.* the doctrine of truth, n. 449, 502. That Jerusalem *sig.* the celestial church as to doctrine, where Samaria is spoken of, and signifies the spiritual church as to doctrine, n. 555, 576, 653, 960. That the suburbs of Jerusalem *sig.* the external church, or those who are spiritual natural, n. 629. That the virgins of Jerusalem *sig.* the affections of truth, n. 637, 863. That Jerusalem *sig.* the church where mere falses and evils reign, n. 655. That the Word from Jerusalem *sig.* truth from the good of love, n. 734. That Jerusalem the mountain of holiness *sig.* the church in which charity reigneth, n. 1155. That the Jerusalem of the Jews *sig.* the church destroyed, which is therefore called Sodom, *sh.* n. 1289. That the Jerusalem which is treated of in the Apocalypse *sig.* the new church of the Lord; the reason why it is called new, and holy, and coming down out of heaven, *ill.* n. 1288.

JEZEBEL. That the woman Jezebel *sig.* the church altogether perverted, n. 159. That by Jezebel the wife of Ahab are *sig.* those who are in the doctrine of all falses derived from the delights of self and the world, n. 160.

JESUS CHRIST. See also **THE LORD.** That by the two names, Jesus and Christ, are *sig.* as well the Lord's priestly as his regal principle; namely, by Jesus the divine good; and by Christ the divine truth, n. 31. That Jesus Christ *sig.* the Lord as to the Divine principle in his Human, n. 26, 49. That the name Jesus *sig.* salvation, n. 460, 815. That Christ *sig.* the same as Anointed, Messiah, and King, by which is understood the Lord as to divine truth, and also as to the Divine Human, n. 684, 815.

JEST, to [*joculari*]. To jest from the Word and concerning the Word, is to sprinkle the holy things of heaven with the dust of the earth, n. 1064; and that it is a profanation, *ill.* n. 1064.

JEW [*Judæi*]. See also **JUDAH.** That by Jews and by Judah are *sig.* all who are in the true doctrine of the church, and, in an opposite sense, they who are in false doctrine, thus who adulterate the truths and goods of the Word, n. 119, 209, 455. That the Jews represented the celestial church and kingdom, and the Israelites the spiritual church and kingdom, n. 405, 433, 960. That a Jew *sig.* those who acknowledge the

Lord and love him, n. 433, 455. Concerning the quality of the church with the Jewish nation, n. 433, 746. That they were the worst of nations, the reason, *ill.* n. 433. That the Jewish nation, above every other, was principled in externals without internals, n. 587, 746. That the Jews were terrestrial and natural men, and not celestial and spiritual, n. 701. That the Jews at this day are altogether natural, n. 815.

JEWELS FOR THE NOSE AND EAR-RINGS [*monilia et innaures*]. That jewels for the nose and ear-rings *sig.* perception and obedience, n. 195. That a jewel upon the nose *sig.* the perception of good, and ear-rings upon the ears *sig.* the perception of truth, and obedience, n. 272.

JOB [*Hiobus*]. That the book of Job is one of the most ancient books and written by mere correspondences; but that its spiritual sense does not treat concerning the holy things of heaven and the church, like the spiritual sense in the Prophets, wherefore it is not among the books of the Word, n. 543, 740.

JOHN [*Johannes*]. That John, among the apostles, represented those who are in the good of charity, or in the good of love, or in good in act, or works, n. 8, 9, 19, 250, 411, 443, 600, 785, 821, *ill.* n. 1288. That John, in the supreme sense, *sig.* the Lord as to doctrine, *ill.* n. 19, 45. That John, when he was in the spirit or vision, was associated with the angels of the lowest heaven, n. 369. That John the baptist represents the Word, the same as Elijah, n. 475, 619, 624, 710, 724. That the waters with which John baptized *sig.* introductory truths, n. 475.

JONAH OR JONAS. That Jonah *sig.* spiritual good, or the good of charity, n. 411, 433. That son of Jonas *sig.* truth from good, n. 443. See **PETER**. That Jonah in the Hebrew tongue *sig.* a dove, n. 443.

JORDAN. That the waters of Jordan *sig.* the first truths which serve and introduce into the church, and these are such as are in the ultimates, or literal sense, of the Word, n. 395, 700. That Jordan *sig.* entrance into the internal or spiritual church, n. 395, 475, 569, 700. That by Jordan is *sig.* introduction into the church, and by the stones thence and in the midst of it are *sig.* the truths of the church by which is introduction, n. 430. That by Jordan is *sig.* the medium between the external and the internal church, n. 434. That the land of Canaan on this side Jordan *sig.* the internal church; and the land beyond Jordan *sig.* the external church, n. 434, 440. That Jordan and the waters of Jordan, in the opposite sense, *sig.* the fables of evil from hell, *ill.* n. 700.

JOSEPH. That Joseph *sig.* the spiritual church of the Lord, n. 163, 376; also the Lord's spiritual kingdom, n. 222, 316, 336, *sh.* 357, 405, 422, 440, *ill.* and *sh.* 448. That Joseph also *sig.* the good of faith, n. 237. That Joseph, in the supreme

sense, *sig.* the Lord as to the divine spiritual principle, in the internal sense the spiritual kingdom, and in the external sense salvation, fructification of good, and multiplication of truth, n. 295, *ill.* and *sh.* 448, 654. That the head of Joseph *sig.* the wisdom appertaining to the internal man, n. 295, 448. That the house of Joseph *sig.* the spiritual church, n. 376, 448. That by Joseph are meant the spiritual-celestial, who are the highest or supreme in the spiritual kingdom, and communicate proximately with the celestial kingdom, n. 401, 405. That the land of Joseph *sig.* the spiritual kingdom and the church thence derived, n. 401, 448. That Joseph *sig.* the celestial-spiritual principle, or the spiritual kingdom itself, which is adjoined to the celestial kingdom, n. 440. That Joseph *sig.* those who are in truths from good, n. 440. That by Joseph is *sig.* the conjunction of those who are in the second heaven with the Lord, *sh.* n. 448. That by Joseph is *sig.* the conjunction of the celestial man with the spiritual, and by Benjamin the conjunction of the spiritual man with the natural, n. 449. See BENJAMIN. That Joseph *sig.* the truth of doctrine which hath its foundation upon the scientifics of the natural man, n. 654. That Joseph represented spiritual good, which is truth in the understanding and will, n. 693. That by Joseph and the tribes of Israel, his elders or companions is *sig.* the Lord's spiritual kingdom as to good and truth, n. 1145.

JOSHUA [*Jehoshua*]. That Joshua the high priest *sig.* the law or the Word, n. 740.

JOY [*gaudium*]. That joy *sig.* spiritual joy, which exists only from good by truths, n. 458. That joy *sig.* the delight originating in the affection of good; and gladness *sig.* the delight originating in the affection of truth, n. 652, 660, 1217. See **TO MAKE GLAD**. That the voice of joy *sig.* exultation of heart from the good of love, n. 1182.

JUBILATE, *to, or MAKE A JOYFUL NOISE* [*jubilare*]. That to jubilate or make a joyful noise *sig.* worship from the delight of good, n. 361.

JUDAH [*Jehudah*]. That by Judah is *sig.* the Lord as to His kingdom, as to the celestial church, and as to the Word, n. 119, 211, 730, 918. See **JEW**. That the tribe of Judah represented the kingdom of the Lord, or the church where the Word is, n. 119, 518. That by Judah are *sig.* all who are in good by truths from the Word, *ill.* and *sh.* n. 119. That Judah, in an opposite sense, *sig.* those who deny the Lord and adulterate the Word, *sh.* n. 119. That to sell the sons of Judah and the sons of Jerusalem to the sons of the Greeks *sig.* to falsify the goods and truths of the church, *sh.* n. 119, 242. That Judah *sig.* the church which is in good, n. 141, 433, 449. That Judah *sig.* the Lord as to celestial love, and the celestial kingdom of the Lord, n. 205, 208, 222, 278, 357, 364, 376, *sh.* 433, 653, 730.

That the covering of Judah *sig.* introductory truths of the church, n. 208. That by the kings and the princes of Judah, in the opposite sense, are *sig.* truths falsified, n. 219. That the house of Judah *sig.* the celestial church, or the church as to the good of love, n. 243, 280, 355, 375, 376, 405, 433, 448, 638, 734. That the sons of Judah *sig.* the truths of the church, n. 281. That by the tribe of Judah are *sig.* all goods and truths collectively, the good of celestial love, and divine good, *ill.* n. 310. That Judah *sig.* the Word, n. 376, *sh.* 433, 799, 811. That Judah also *sig.* celestial good, which is the good of love to the Lord, n. 405, 433, 444, 799. That Judah, in the supreme sense, *sig.* the Lord as to celestial love; in the internal sense, the celestial kingdom of the Lord, and the Word; and in the external sense, doctrine from the Word, such as appertains to the celestial kingdom, *sh.* n. 433. That the dispersed of Judah *sig.* those who are in the good of life, and thereby in love to the Lord, n. 433. That the sons of Judah *sig.* the goods of the Word, and the sons of Jerusalem the truths thereof, n. 433. That the cities of Judah *sig.* the goods and truths of celestial doctrine, or the truths of good, n. 433, 449, 538. That by the law-giver of Judah is *sig.* divine truth internal, n. 440. That the daughters of Judah *sig.* the affections of good and truth with those who are of the celestial church, n. 453. That the kings of Judah represented and thence signified truths from good, n. 481. That Judah, in the opposite sense, *sig.* diabolical love, which is the love of self, n. 653. That the daughter of Judah *sig.* the church from the doctrine of truth derived from the Word, n. 922. That Judah *sig.* the will of good, and, in the opposite sense, the will of evil, n. 962. That by Judah and the sons of Israel his companions is *sig.* the Lord's celestial kingdom as to good and truth, n. 1145.

JUDAS. That Judas Iscariot represented the Jewish nation as to the church, n. 433, 740.

JUDE [*Judas*]. Concerning a quotation in Jude's epistle from ancient books, which were written by the science of correspondences, *ill.* n. 735.

JUDÆA. That Judæa *sig.* the church, n. 313. That Judæa *sig.* the celestial principle of the church, and the king thereof its spiritual principle, n. 706.

JUDGE [*judex*]. That a judge *sig.* good, n. 315. That judges *sig.* those who are in falses, and, in an abstract sense, the falses of thought and doctrine, n. 411. That judges also *sig.* those who are intelligent, and, in an abstract sense, the principles which constitute intelligence, n. 481. That a judge *sig.* the doctrine of good, n. 727.

JUDGMENT [*judicium*]. See JUST, JUSTICE. That judgment is predicated of truth and intelligence; also, of the truth of doctrine and of the understanding, and justice of good, or of the good of love and of the will, n. 405, 519, 627, 652, 730, 887.

That to set judgment *sig.* to give intelligence, n. 406. That judgment *sig.* the divine truth of the Word, n. 406, 946. That to bring forth judgment *sig.* to instruct, n. 409. That judgments *sig.* truths, and, in the opposite sense, fables, n. 411. That judgments *sig.* truths of doctrine from the Word, n. 444, 799. That the spirit of judgment *sig.* the understanding of truth, and the spirit of expurgation the spiritual affection of truth, n. 475, 734. That judgment is effected by divine truth, n. 850. That judgment *sig.* the separation of the good from the evil, n. 875. See LAST JUDGMENT. That the laws of government in the Lord's spiritual kingdom are called judgments, and in the celestial kingdom are called justice, n. 946. That judgments of justice *sig.* divine truths from divine good, *ill.* and *sh.* n. 946. That to judge a judgment *sig.* to repay according to deeds, n. 1180. That judgments *sig.* the laws of divine providence, and hence its works, *ill.* n. 1199.

JUST OR RIGHTEOUS, JUSTICE OR RIGHTEOUSNESS, INJUSTICE [*justus, justitia, injustitia*]. That by a just or righteous one is *sig.* good or the good of love, n. 102, 411, 695. That the just or righteous *sig.* those who love to do what is good and true, n. 167. That the just or righteous *sig.* the celestial, and the saints, or the holy, the spiritual, n. 204. That just or righteous, and justice or righteousness, *sig.* divine good and what thence proceedeth; and that holy and holiness *sig.* divine truth and what thence proceedeth, *ill.* and *sh.* n. 204, 972, 973. That to bring an offering in justice or righteousness *sig.* worship from the good of love, n. 242, 365, 386, 455, 706. That the sun of righteousness *sig.* the good of love, which is the divine celestial principle, n. 283. That justice is predicated of divine good, n. 330, 365, 395, 405, 453, 644, 706. That to hunger after righteousness *sig.* to desire good, n. 386. That they are called just or righteous who love the Lord, that is, who from love do His precepts, n. 401, 911. That the Lord is called just or righteous from divine good, n. 409. That the just or righteous *sig.* those who are principled in the good of love; and the holy *sig.* those who are in truths from that good, n. 458, 644. That the fruit of righteousness *sig.* the good of the Word, n. 519. That just or righteous is predicated of the good of life, and worship thence derived, n. 619. That a just or righteous man *sig.* the good of life, n. 624. That the lot of the righteous *sig.* truths from good, n. 727. That justice or righteousness *sig.* the good of life from the good of charity, n. 746. That to do justice *sig.* to be in good as to life, n. 799. That justice also *sig.* the good of love, n. 799. That injustices *sig.* fables from evil, n. 1112. That justice or righteousness is spiritual, moral, and civil good, n. 1193. That true and just, when predicated of the Lord, *sig.* those things which are of His divine wisdom, and at the same time those which are of His divine love, n. 1199. That justices or righteousnesses *sig.* goods of love and thence goods of life,

n. 1223. That by he that is just or righteous is meant he who is in good of life, and by he that is unjust, he who is in evil of life, n. 1351.

JUSTIFY, *to* [*justificare*]. That to justify *sig.* to save by virtue of divine good, n. 409.

K.

KEDAR. See ARABIA.

KEY [*clavis*]. That a key *sig.* the power of opening and shutting, n. 86, 205, 1251. That to have the keys of hell and death *sig.* to have the power of saving, that is, to bring forth from hell, and to shut it, lest man should re-enter, n. 86. That the key to a door corresponds to and thence *sig.* admission and opening from one part of the mind [*mens*] into the other part of the mind [*animus*], n. 536. That the keys of the heavens *sig.* introduction into heaven, n. 820. That the key of the abyss *sig.* the divine power of opening and shutting hell, n. 1251.

KID [*hædus*]. That a kid denotes innocence of the second degree, such as appertains to those who are in the second or middle heaven, and the good thereof is called spiritual good or charity, n. 314, 780.

KIDNEYS [*renes*]. See REINS.

KILL, *to, or to SLAY, and to be SLAIN* [*occidere, interficere, confodi, occidi*]. That to kill or slay *sig.* to destroy as to the soul, n. 137. That to kill with death *sig.* to extinguish, n. 166, 548. That to slay souls which ought not to die, is to deprive them of the life derived from truths, n. 186. That the slain of Jehovah *sig.* those with whom the truths and goods of the church are extinguished, n. 304. That to be slain or killed is to perish by evils and falses, n. 315, 328, 405, 584, 643, 676. That to slay *sig.* to destroy by falses, *sh.* n. 315. That by being slain, when predicated of the Lord, is *sig.* the not being acknowledged, and also the being denied, *sh.* n. 315, 328, 337. What is *sig.* by being slain between the temple and the altar, n. 329. That to kill *sig.* to extinguish or to falsify truths, n. 366. That to be slain *sig.* to perish spiritually through deprivation of truth, n. 376. That to kill or slay *sig.* to deprive of good and truth by falses and evils, n. 384, 1194. That to kill or smite *sig.* to be damned, n. 427. That by the stabbed or thrust through [*confossi*] are *sig.* they who perish by falses, n. 518. See SLAIN. That to kill *sig.* to destroy as to spiritual life, *ill.* and *sh.* n. 315, 547, 572, 584. That to kill *sig.* to deprive of the faculty of understanding truth and perceiving good, n. 547. That to slay or kill *sig.* to extinguish spiritual life by the falses of evil, n. 589, 1194. That to slay the people *sig.* to extinguish the truths of the church,

n. 589. That to kill also *sig.* to destroy the good of love and truth of doctrine, n. 651.

KINE [*vacca*]. See Cow.

KING [*rex*]. That kings *sig.* truths themselves of the church in their whole complex, n. 29, 316, 333, 481, 659, 811, 1034. That princes denote what is primary in relation to truths, *ill.* n. 29. That the Prince of the kings of the earth *sig.* the Lord with respect to divine truth, n. 29. That kings *sig.* truths from good, or those who are in truths from good, *ill.* and *sh.* n. 31, 242, 283, 333, 355, 358, 406, 408, 412, 422, 427, 433, 453, 540, 562, 625, 654, 850, 1003, 1034, 1129, 1265, 1330. That kings, in the opposite sense, *sig.* those who are in falses from evil, or falses from hell, *ill.* and *sh.* n. 31, 316, 375, 412, 518, 540, 562, 1129, 1242, 1330. Concerning the delights of kings and warriors, n. 182. That a king *sig.* the Lord as to divine truth, *sh.* n. 31, 195, 237, 277, 419, 433, 850, 946, 997, 1034. That kings, in the Word, represent the Lord as to divine truth, n. 205. See DAVID. That a vehement king *sig.* the false derived from the love of self, or the false of evil, n. 275, 654. That kings of the earth *sig.* all who are in truths derived from good, and, abstractedly, the truths of the church, n. 288, 294, 1034, 1089. That by two kings is *sig.* the truth of the Word in its internal or spiritual sense, and in its external or natural sense, n. 304. That the king of the north *sig.* the false from evil, and the king of the south *sig.* truth from good, n. 355, 514, 573, 717, 734, 811. That the daughter of a king *sig.* the spiritual affection of truth, n. 412, 684. What is represented by the anointing of kings, n. 427. That great kings *sig.* falses from which evils are derived, n. 585. That many kings *sig.* various truths from good, n. 625. That by the law of a king, in Sam. viii. 14, is *sig.* the dominion of the natural man over the spiritual, n. 638. That kings of the earth, in the opposite sense, *sig.* the falses of the church, and the rulers *sig.* the evils thereof, n. 684. That king, when predicated of the Lord, *sig.* divine truth, n. 941. That the way of the kings *sig.* the influx of divine truth, n. 997. That the sons of a king *sig.* those who are in truths originating in good, n. 1034, and that the same is signified by sons and heirs of the kingdom, n. 1034. That kings *sig.* the truths of the Word, n. 1063. That seven kings *sig.* the truths of the Word falsified and profaned, n. 1063.

KINGDOM [*regnum*]. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, n. 31, 740. That the celestial kingdom of the Lord is called His priestly kingdom, and the spiritual kingdom His royalty kingdom, n. 31, 433. That kingdom *sig.* heaven and the church as to the truth of doctrine, n. 48, 455, 685, 745, 989, 1086, 1089; also, the church as to truths derived from good, n. 48, 333, 373. That the kingdom of God *sig.* the church as to truths, *sh.* n. 48. That kingdom against kingdom denotes the false against truth, n. 48.

What is signified in the Lord's Prayer by "Thy kingdom come," and "Thine is the kingdom," *sh.* n. 48. That kingdom *sig.* the truth of the church, and, in the opposite sense, the false, n. 400. That the kingdom of the heavens *sig.* heaven and the church, n. 548, 1044. That kingdoms *sig.* the churches as to truths or as to falses, n. 573, 1089. That the kingdom of God *sig.* a new heaven and a new church from the Lord, n. 612. That the hells are distinguished into two kingdoms, called the devil and Satan, n. 740.

KISS, *to [osculari]*. That to kiss *sig.* conjunction from love, n. 684.

KNEAD, *to [depsere]*. That to knead dough *sig.* to fabricate doctrine from cupidities and according to them, n. 555.

KNEES [*genua*]. That the knees *sig.* conjugal love, and hence celestial love, n. 365. That the knee *sig.* the conjunction of natural good with spiritual good, n. 455. That bending the knees *sig.* acknowledgment, thanksgiving, and adoration, from spiritual good in the natural man, n. 455. That the knees *sig.* what is spiritual natural, n. 629. That the knees *sig.* the love of good, n. 677.

KNOWLEDGES [*cognitiones*]. That all knowledges procured from the Word, which have not acquired spiritual life, are taken away after death, n. 193. That to commit knowledges, which are from the Word, to life, is to think from them, and to will them, and to do them; and these are they who become spiritual, n. 193 end. That knowledges and truths differ in this, that knowledges are of the natural man, and truths of the spiritual man, n. 275. That the knowledges of truths are the truths of the natural man, and the knowledges of goods are the goods of the natural man, n. 406, 538. That knowledges in the natural man do not become truths and goods until man liveth according to them, n. 406. That knowledges alone, without the life of charity, bring forth falses of evil innumerable, n. 418. That the truths of the natural man, are the knowledges of truth and good, n. 538. That by the knowledges of truth and good are meant all things of the literal sense of the Word, in which and from which are doctrinals, n. 545. That the knowledges of good are also truths, n. 556.

KORAH, DATHAN, AND ABIRAM. The reason why they, with their company, were swallowed up by the earth, n. 324.

L.

LABOUR [*labor*]. That labour *sig.* all things which are of the thought and faith, n. 98. That to labour *sig.* earnest bent of the mind and study, n. 102. That labour is predicated of

truth, n. 365. That labour, in the opposite sense, *sig.* truth from the proprium, or self-derived intelligence, n. 617. That by labour are *sig.* the Lord's combat against the hells and subjugation of them, n. 695. That labours *sig.* combats against evils and falses, and infestation from them, thus temptations, n. 900.

LABOURER [*operarius*]. That labourers (Mat. ix. 37, 38) *sig.* all who teach from the Lord, n. 911.

LAKE OR POOL [*stagnum*]. That a lake of waters *sig.* knowledges of truth, n. 405. That pools or lakes *sig.* the perception of truth, n. 405. That a pool of waters, and a spring of waters, *sig.* good, because truth; for all spiritual good, which is the good of the church, is procured by truths, n. 304. That a lake *sig.* where there is truth in abundance; also, where the false principle abounds, *sh.* n. 1247. That a lake of fire and sulphur *sig.* hell, where the love of what is false, and the cupidity or lust of evil, reign, *ill.* n. 1247, 1274.

LAMB [*agnus*]. That the Lamb *sig.* the Lord as to the Divine Human, n. 220, *sh.* 314, 319, 328, 337, 456, 460, 748, 816, 850, 864, 888, 1219. That to eat the lambs from the flock *sig.* to imbibe the knowledges of internal good or of the spiritual man, n. 279. See FLOCK. That the Lamb *sig.* the Lord as to divine truth or as to the Word, n. 297, 460, 482, 936. That a lamb *sig.* the good of innocence, also, innocence of the inmost degree appertaining to those who are in the third heaven, *sh.* n. 314, 460, 650, 780. That lambs *sig.* those who are in love to the Lord, and sheep those who are in love towards the neighbour, n. 314. That the blood of the Lamb *sig.* the divine truth proceeding from the Lord and its reception, n. 329, 476, 748. That lambs *sig.* celestial goods and truths thence derived, n. 817. That to follow the Lamb *sig.* to acknowledge the Lord's Divinity, and to do His precepts, *ill.* n. 864. That the Lamb *sig.* the Lord's Divine Proceeding, also the divine good, n. 888. What is *sig.* by the song of the Lamb, n. 936. That to fight with the Lamb *sig.* to fight with the Lord, but not against the Lord, n. 1072. That by God and the Lamb is *sig.* the Lord as to His Divinity itself from which all things are, and as to His Divine Humanity, n. 1327, 1335.

LAME [*claudus*]. That the lame *sig.* those who are in good not genuine, because in ignorance of truth, n. 455, 518, 721. That by the lame leaping, &c. is *sig.* joy from perception of truth, n. 455.

LAMENTATION [*lamentatio, planctus*]. See MOURNING.

LAMP, CANDLE [*lampas, lucerna, candela*]. That lamps *sig.* divine truths, n. 183 end, 274. That by lamps are *sig.* all things which appertain to faith, and by oil, what appertains to love, n. 187, 212, 250, 375, 840. That a candle or light *sig.* truth from good and thence intelligence, n. 223. That by lamps or lights [*candelæ*] which shine are *sig.* the truths of faith from

the good of love, n. 252. That lamps *sig.* the truths of faith, n. 252, 274, 375, 840, 1189. That a lamp *sig.* divine truth from which is divine intelligence, n. 272. That seven lamps *sig.* all truths in the complex, which is divine truth, n. 274. That to light a lamp *sig.* to illustrate the understanding by divine truth, n. 274. That lamps lighted *sig.* the truths of faith from the good of love, *sh.* n. 274. That a lamp *sig.* the truth of the Word, of doctrine, and of faith, n. 517; also the knowledges of truth and good, n. 675. That a lamp *sig.* divine truth as to illustration, n. 684. That a lamp or candlestick *sig.* heaven and the church, n. 1188.

LANCE [*lancea*]. That lances *sig.* truths combating, n. 557. See ARMS OF WAR.

LAND [*terra*]. See EARTH.

LANGUAGE [*lingua*]. That the languages of nations *sig.* their religious principles, n. 433. See TONGUE.

LAODICEA [*Laodicea*]. That by the church of the Laodiceans are meant those who are in faith alone, thus who are in faith separate from charity, n. 227.

LAST JUDGMENT [*ultimum iudicium*]. That the last judgment was executed on those who were in external worship without internal, n. 391. The reason why a last judgment takes place, n. 397, 413. That since the last judgment every one, whether he be evil or good, is judged immediately after death, when he entereth into the spiritual world, n. 413, 754. That a separation takes place between the good and the evil at the time of the last judgment, and in what manner, *ill.* n. 426. That judgment is effected by divine truth, n. 850. That the last judgment *sig.* the separation of the good from the evil, n. 875. That by the last judgment all things, as well in the hells as in the heavens, were reduced to order, n. 899. That before the last judgment divine truths could not be manifested, *ill.* n. 957. That the last judgment was executed upon those who were in the world of spirits, and not upon those who are in hell, n. 1276. That immediately after death, consequently before the last judgment, they were judged to hell who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 1279. That they are condemned, who have not lived according to the precepts of the Word, and thence could not receive faith in the Lord, *sh.* n. 1284. That the last judgment then takes place, when the wicked are so multiplied, that the heavens above cannot be kept in their state of love and wisdom, n. 1275. That before the judgment upon all took place, goods and truths were taken away from the evil, and evils and falses from the good, *ill.* and *sh.* n. 1351. That the universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false christians and infernals,

n. 1280, 1286. That it was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* n. 1275. That these heavens are meant by the former heaven which passed away, Apoc. xxi. n. 1286.

LAVERS [*labra*]. That the lavers in the temple *sig.* purification from falses and evils, n. 600.

LAW, *the* [*lex*]. That the law, in a strict sense, *sig.* the ten precepts of the decalogue, and in an extensive sense the whole Word, thus all divine truth, n. 329, 392, 799, 850. That the law also was called a covenant, because a covenant *sig.* conjunction, and the Word, or divine truth, is what alone conjoins man with the Lord, n. 392. That by the law and precepts are *sig.* such things as teach doctrine, n. 392. That to hope in the law *sig.* to impart the knowledges of truth, n. 406. That the law *sig.* the divine good of the Word, and judgment the divine truth of the Word, n. 406, 444. That the law *sig.* the good of truth, n. 444. That the law and the prophets *sig.* the Word in all and every part of its contents, n. 597, 741, 785. That the law of God *sig.* divine truth, n. 653. That to fulfil the law is to be led of the Lord, n. 774.

LAW OF RETALIATION [*jus talionis*]. That the law of retaliation was dictated to the sons of Israel, because they were external men and not internal, n. 556. That it is according to this law, in the spiritual world, that every one's works follow and judge him, and that it is done to every one as he himself hath done, n. 977.

LAWGIVER OR LEGISLATOR [*legislator*]. That the lawgiver or legislator *sig.* divine truth internal, or the Word in the spiritual sense, n. 440. That legislators *sig.* those who are in the truths of good, or the truth of good, n. 447. That the lawgiver *sig.* the Lord as to the Word and as to doctrine from the Word, n. 537.

LAWYERS [*legisperiti*]. That they were called lawyers who searched the Scriptures and taught how they were to be understood, n. 536.

LAZARUS. What is *sig.* by Lazarus in the parable, n. 118, 137. That Lazarus *sig.* the gentiles who were in falses by reason of ignorance of truth, and thence were not in goods, n. 962, 1143.

LEAD, *to* [*ducere*]. That to lead, when predicated of the Lord, *sig.* to illustrate, n. 386.

LEAH. That Leah *sig.* the external church, which is natural, n. 439. See **RACHEL**.

LEAP, *to* [*saltare*]. That to leap *sig.* to do good from joy, n. 405. That to leap, when predicated of birds, *sig.* to live, n. 543. That to leap as a hart *sig.* to have joy from perception of truth, n. 455.

LEAVEN OR FERMENT [*fermentum*]. That leaven *sig.* the false of the natural man, n. 619.

LEAVES [*folia*]. See **TREE**. That leaves *sig.* the truths of the natural man, n. 109, 386; also the truths of the literal sense of the Word, n. 386. That a leaf *sig.* the scientific principle, n. 481. That a green leaf *sig.* the scientific principle, or scientific, living from truths, n. 481. That leaves *sig.* rational, natural and sensual truths, *ill.* and *sh.* n. 1339. That leaves of different trees *sig.* various truths, concerning which, n. 1339. Concerning terror excited by the agitation of leaves in the spiritual world, n. 1339.

LEBANON [*Libanus*]. That Lebanon, the same as the cedar, *sig.* the truth of the church, n. 304, 372. That Lebanon *sig.* truth and good spiritual, n. 326. That Lebanon *sig.* the good and truth of faith, n. 328. That the sides of Lebanon *sig.* where the goods of the church are conjoined with truths, n. 405. That Lebanon *sig.* the spiritual church; and its cedars and its firs *sig.* the internal and the external truths thereof, n. 405. That Lebanon *sig.* rationality, from which are intelligence and wisdom, n. 638. That Lebanon *sig.* the truths of the church in the natural man, n. 654. That Lebanon *sig.* the church as to the rational understanding of good and truth, n. 730.

LEES [*fæces*]. That lees and lees refined *sig.* truth from natural and spiritual good, with the felicity thence derived, *sh.* n. 1159. See **WINE**.

LEFT, *to be* [*derelinqui*]. That to be left [at the mill] *sig.* to falsify truths, n. 810.

LEGISLATOR [*legislator*]. See **LAWGIVER**.

LEGS [*crura*]. That the legs *sig.* natural good conjoined to spiritual good, and feet *sig.* natural truth derived from that good, n. 543.

LEND, *to* [*mutuo dare*]. That to lend *sig.* to teach, n. 559. That to lend *sig.* to communicate the goods and truths of doctrine from the Word, n. 695.

LENGTH [*longitudo*]. That length *sig.* good and the quality thereof, n. 627, 629, 654. That length is significative of good, and breadth of truth, n. 675. See **BREADTH**.

LEOPARD [*pardus*]. That by a leopard are *sig.* those who are opposite to innocence of the second degree denoted by a kid, n. 314. See **KID**. That a leopard *sig.* reasonings from the natural man discordant, and yet appearing as true, or to cohere, *ill.* n. 780, 781. That the leopard also *sig.* the false derived from evil, for it denotes truth falsified by reasoning, and spots denote things falsified, n. 780. That the leopard *sig.* the false which is opposite to charity, n. 780.

LEPROSY [*lepra*]. That the leprosy *sig.* falsifications, n. 475. That a leper *sig.* good-consumed by falses, n. 600. That

the leprosy *sig.* the profanation of truth, but variously, *ill.* n. 962.

LEVI. That Levi *sig.* spiritual love or charity, and, in the supreme sense, the Lord himself, n. 365, *sh.* 444, 710. That by the tribe of Levi is *sig.* the good of charity, n. 431, 555, and, in the opposite sense, no good of charity or the evil of the false, n. 443, *sh.* 444. That by Levi and his tribe are *sig.* good works, or the good of charity, which is the good of life, *sh.* n. 444. That the sons of Levi *sig.* the affection of good and truth, n. 444. That the Levites *sig.* those who are in worship from the good of love and charity and from the truths of faith, n. 444. That Levi *sig.* the spiritual affection of truth, n. 444. That Levi *sig.* adhesion, and adhesion *sig.* conjunction by spiritual love, *sh.* n. 444. That Levi *sig.* the Lord as to divine good, n. 701. That the Levites represented the truths of the church, n. 734.

LEVIATHAN. That leviathan, the straight serpent, *sig.* the merely sensual, who are without faith, because they do not comprehend, and who reject all things which they do not see with their eyes; and that leviathan, the crooked serpent, *sig.* those who therefore do not believe, and yet say that they do believe, n. 275. That leviathan, or the whale, *sig.* the natural man as to truths, which are called scientifics and knowledges, from which is obtained natural lumen, n. 455; or, all things of the natural man in their whole complex, n. 514.

LIBERTY [*liberum*]. See FREEDOM.

LIE, LIAR [*mendacium, mendax*]. That a lie and a liar *sig.* what is false, n. 100, 329, 559, 653; also, truth falsified, n. 186. That to make a lie *sig.* to think and will what is false from evil, n. 193. That a lie *sig.* the false of doctrine, n. 211. That a lie *sig.* the false from evil, n. 433. That the teacher of a lie *sig.* him who teaches the false, by applying scientifics from the literal sense of the Word to the confirmation of falses, n. 559. That to go in a lie, or to walk in a lie, *sig.* to live in falses, n. 653. That to speak a lie *sig.* to believe falses, n. 710; also, to teach what is false from ignorance of truth, n. 866. That a lie *sig.* the false derived from the proprium, or the evil of the will, n. 740. That a lie *sig.* divine truth or the Word adulterated, n. 768.

LIE-DOWN, to [*discumbere, accumbere*]. That to lie or sit down, as at table, *sig.* conjunction and consociation, n. 252. See to SUP. That to lie or crouch among burdens *sig.* life among works, n. 445.

LIFE, to LIVE [*vita, vivere*]. That in the Lord alone is life from Himself, and from Him is life in others, which is life eternal, n. 84, 1121. That life is uncreate, n. 1121. That the life of the Lord with man is in faith and love to Him, n. 84. That life according to knowledges is the essential of the church, and not knowledges without a life according to them, n. 105. What moral life is, and what spiritual life; and likewise what moral life

is derived from spiritual, and what the moral life is without the spiritual, n. 182, 186, 187, 188, 195. That by life, in the Word, is *sig.* the life of heaven with man, which is also in the Word called life eternal, n. 186. That spiritual life, in respect to moral life without it, is as wakefulness to sleep, n. 187. That nothing else constitutes spiritual life with man, but the knowledges of truth and good from the Word applied to life, n. 196. That life is not given or implanted, but flows in continually with every one, n. 349. That the very spiritual life of man is the affection of good and truth, n. 444, 483. That by living is *sig.* living from the Divine being or principle, n. 483. That man hath conjunction with the Divine principle, and thence liveth to eternity, by virtue of his ability to understand truth and to perceive good, n. 547. That spiritual life is extinguished by the perversions and falsifications of truth, n. 591. That there are two lives with man, the life of the understanding and the life of the will, n. 622. In what manner spiritual life is procured, n. 902. In what manner life is destroyed by the faith which at this day prevails, n. 902. That Life Itself, which is God, is the Divine Love in the Divine Wisdom, n. 1124. That Life Itself, which is God, is life in itself and not life from itself, n. 1130.

LIGHT [*lux*]. That light *sig.* divine truth proceeding, n. 27, 151, 412, 422, 526, 644, 701, 944, 1188. That the light of heaven then enters into the spirit of man when he is in the good of love and charity from the Lord, n. 198. That light *sig.* divine truth and intelligence thence derived, n. 223. That the light of the sun *sig.* the divine truth from the divine good, n. 257. That by the light with which Jehovah covereth Himself is *sig.* the divine truth in the heavens, n. 283. That by light is *sig.* the divine truth proceeding from the Lord, whereby all are reformed, n. 294. That light is the divine truth proceeding from the Lord as a sun, and thus from His divine love, n. 401. That the light of the world *sig.* the truth of the church, n. 405. That a light in a mountain *sig.* truth from good, n. 405. That the darkening of the light *sig.* the evanescence of divine truth, n. 601. That the light of heaven is divine truth; and that by that light falses are discovered, and also the thoughts of every one; and that this light is spiritual light, n. 1277, 1331. Concerning glory arising from spiritual light, and concerning glory arising from natural light, n. 1343.

LIGHT [*lumen*]. See **LUMEN**.

LIGHTNINGS [*fulgura*]. That lightnings *sig.* divine truth as to illustration, n. 273, 353, 702. That lightnings, in the opposite sense, *sig.* conflicts and darkenings of the understanding, n. 702, 1014. That lightning *sig.* the light of truth from good, n. 821.

LINEN OR FLAX [*linum*]. That a thread of flax *sig.* truth, n. 627. That linen *sig.* truth, and, when predicated of the Lord

or of the Word, *sig.* divine truth, n. 950. That linen clean and shining *sig.* truth genuine and bright from the light of heaven, n. 950, 951.

LINEN, *fine* [*byssus, byssinus*]. That fine linen *sig.* truth from a celestial origin, or truth divine, or genuine truth, n. 195, 236, 242, 619, 1042, 1143, 1166, 1222, 1238. That linen, from its whiteness, *sig.* truth, n. 196. That fine linen of needlework from Egypt *sig.* the scientific principle grounded in spiritual truth, n. 654. That cotton [*xylinum*] *sig.* the same as fine linen, n. 1143. See COTTON. That fine linen *sig.* truth from the Word, clean from celestial good and shining from spiritual good, n. 1222, 1223.

LION [*leo*]. That the lion from the thicket *sig.* the false from evil, n. 223. That by a lion is *sig.* divine truth as to power, n. 278, 309, 376, 556, 577, 601, 782. That by a lion eating his prey is *sig.* the dissipation of evils and falses; and that to bow himself *sig.* to put himself in power; and that to lie down *sig.* a state of security and tranquillity, n. 278. That lions *sig.* those who are in power by divine truth, n. 278. What is signified by a lion upon the watch-tower, n. 278. That a roaring lion, when predicated of the Lord, *sig.* the power of leading out from hell or from evils, and defending against evils and falses, n. 278. What is signified by lions roaring for their prey, &c. n. 278. That lions, in an opposite sense, *sig.* the power of the false from evil, or the infernal false as to power, by which the church is destroyed and vastated, *sh.* n. 278, 780, 782. That by a lioness and lions are *sig.* the power of evil and the false, n. 304. That the roaring of the lion *sig.* the lust of destroying and desolating, n. 304. That a young lion *sig.* those who are opposite to the innocence of the last degree denoted by a calf, n. 314. See CALF. That by the mouth of the lion is *sig.* the false violently destroying truth, n. 316. That young lions *sig.* the principal and defensive truths of the church, n. 539. That the teeth of lions *sig.* the ultimates of the natural man as to science and power, n. 555. That the grinders [*molars*] of young lions, and the grinders of a fierce lion, *sig.* the truths of the Word of falsified, *sh.* n. 556. That the heads of lions *sig.* the destruction of truth, n. 577. That by the roaring of a lion is *sig.* the ardent affection of defending heaven and the church, and, in the opposite sense, the ardent cupidity of destroying and devastating the church, n. 601. That the lion *sig.* the infernal false as to the power and cupidity of destroying divine truth, n. 780, 781, 782. That the lion *sig.* the power of divine truth spiritual, n. 781. That the mouth of the lion *sig.* ratiocination, n. 782.

LIP [*labium*]. That the lips *sig.* the doctrine of truth, or the truth of doctrine; also, instruction, n. 130, 279, 453, 455, 701. That the lips or languages of Canaan *sig.* the genuine truths or doctrinals of the church, n. 223, 391. That the mouth and lips *sig.*

thought and affection, or understanding and will, n. 580. That the lips *sig.* doctrinals, n. 684. That the lip of a lie, or lying lips, *sig.* falses from evil, n. 908. That the lips *sig.* thought from the understanding, n. 923. That the lips, the tongue, and the spirit of Jehovah *sig.* divine truth which is the Word, from its ultimate to its inmost principles, n. 923.

LITTLE OR YOUNGER-ONE [*minorennis*]. That little or younger ones *sig.* those who are led and taught, n. 537, 644.

LOCUST [*locusta*]. That locusts *sig.* falses in extremes, n. 283. That locusts *sig.* the ultimate sensual principle of man which is in the false of evil, or the ultimate principle of the life of man's thought, *ill.* and *sh.* n. 543, 546, 548. See **SENSUAL**. That the locust, or the plague of the locust, *sig.* the destruction of the whole natural man by the irruption of evil and the false from the sensual principle, *sh.* n. 543. That the locust, in the good sense, *sig.* the literal sense of the Word, and the truth and good thereof; hence John the Baptist ate locusts and wild honey, *sh.* n. 543, 619. That the locust *sig.* the sensual principle as to truth, n. 543. That locusts *sig.* the corporeal sensual, who are in the falses of evil, n. 556. That the locust *sig.* truth in ultimates, or the false in ultimates, n. 799.

LOFTINESS [*elatio*]. That the loftiness of man *sig.* the pride of man's own intelligence, n. 455.

LOINS [*lumbi*]. That by the loins are *sig.* loves in each sense, the good and the evil, n. 240. That by the loins being girded is *sig.* the good of love, n. 252. That the loins *sig.* the good of love, n. 355; also the will of good, and the marriage union thereof with the understanding of truth, n. 519, 627, 721. That the loins correspond to the marriage of good and truth, in which they are who are in the superior heavens, n. 595, 629. That from the loins upwards *sig.* divine love celestial, and from the loins downwards *sig.* divine love spiritual, n. 595. That the loins *sig.* the good of the church, n. 637. That by the loins of the Lord are *sig.* those who are principled in love to Him, n. 780. That the loins and thighs *sig.* conjugal love; in general, love; and, when predicated of the Lord, *sig.* divine love, *sh.* n. 1242; That this is from correspondence, n. 1242.

LONG [*longum*]. That long, and thence to prolong, are predicated of good, n. 900. See **TO PROLONG**.

LOOK, to [*spectare*]. That to look downwards or upwards is to look from the love by the understanding, n. 112. That they who have respect to themselves and the world look downwards, but they who have respect to the Lord and to heaven look upwards, *ill.* n. 112.

LORD AND GOD [*Dominus et Deus*]. That the Divine principle of the Lord is to be acknowledged in His Human, n. 10. That aspect, when predicated of the Lord, denotes His divine presence, n. 25. That by Jesus Christ is *sig.* the Lord as

to His Divine Human, n. 26, 135. That by Jesus is *sig.* the divine good, and by Christ the divine truth, n. 31. That the Lord is called God where the Word treats concerning divine truth, and Jehovah and the Father where it treats concerning divine good, n. 32, 220, 391, 406. That the Divine of Jehovah was in the Lord from conception and was the Esse of His life, and is called the Father, and the divine truth which is from the divine good is called the Son, n. 32. That the Son of Man denotes the divine truth, and the Father the divine good, n. 32, 267, 297, 907. That the Son of Man denotes the Lord as to divine truth, n. 36, 297, 455. That by His Divine Human the Lord is in first principles and in ultimates, and when He made these ultimates divine, He brought himself into the divine power of ruling all things from primaries by ultimates, n. 41. That the Lord alone is omnipotent, n. 43. That the Lord is called the Son of Man as to the Divine Human, and also as to divine truth proceeding, n. 63, 113, 146, 151, 267, 272, 409, 594. That the Lord alone hath life in Himself, and that men are only recipients of life from Him, n. 82. That the name of Jehovah or of the Lord *sig.* the all of love and faith by which He is worshipped, n. 102, 135, 175, 224, 295, 410. That the Lord is called the First and the Last as denoting that He rules all things from primaries by ultimates, n. 113. That the all of love and faith, which constitute the church, proceeds from the Divine Human of the Lord, and not immediately from His Divine itself, n. 151. That the Divine under a human form is the Divine Human of the Lord, and that this is the primary truth of the church, n. 151. That the Lord as to his Human [principle] is understood by the Word, n. 151. That by the Father is meant the Divine in the Lord, or which He had from conception, n. 178, 254. That by the Spirit of God, and also by the Holy Spirit, is *sig.* divine truth proceeding from the Lord, or from the Divine Itself of the Lord by His Human, n. 182. See COMFORTER and SPIRIT. That the Lord is the only fountain of life, and angels and men are only forms recipient of life from Him, n. 186. That the Lord is the Sun of the angelic heaven, and the light of that Sun is divine truth, and the heat of that Sun is divine good, and each is life, n. 186, 422. That by the garments of the Lord described in the Word is *sig.* the divine truth proceeding from Him, and hence also they *sig.* the Word itself, n. 195. That by Father, when said by the Lord, is *sig.* the divine good which is in Him and from Him, n. 200, 297. That by Jehovah in the Word is *sig.* the Lord as to divine good, which is the Divine Esse, n. 205, 220. That the Lord glorified his Human [principle] by putting off the human from the mother, and putting on the Human from the Father, which is the Divine Human, n. 205. That the Lord is called Jehovah from Esse and thus from Essence, but God from Existere and thus from Existence, n. 220. That the new name of the Lord de-

notes His Divine Human, n. 224. That by the name of Jehovah is understood the Divine Human of the Lord, n. 224. That the voice of the Lord denotes the precepts of the Word, n. 249. That the Lord, when in the world, subjugated the hells, and reduced all things there and in the heavens into order, and this from His own proper power, n. 309. That to acknowledge the Divine Human [principle] in the Human of the Lord, or the Divine Human [principle], is the primary thing of the church, by which conjunction is effected, n. 328. That by the Son is *sig.* the Divine Human of the Lord, n. 349, 852. That the Father of the Lord is the Divine [principle] in Himself, and the Holy Spirit is the Divine [principle] from Himself, n. 365, 852. That the Lord in the Word is called Lord where the good of love is treated of, and He is called the God of Jacob when goods in act are treated of, n. 405. That the Lord, by means of temptations which He admitted into himself from the hells, and by victories therein obtained, reduced all things in the hells to order, and also glorified his Human, that is, made it Divine, n. 405, end. That the Lord appears in the spiritual world as a sun to those who are in love to Him, but as a moon to those who are in charity towards their neighbour and in faith thence derived, n. 422. That the Lord is called the Redeemer by virtue of His liberating from hell, and the Former from the womb by virtue of His regenerating man, n. 433, 710. That by the Lord as king of the Jews is *sig.* the Lord as to divine truth proceeding from the divine good of His divine love, n. 433. That with the Lord alone from nativity there was the propensity to good and the desire of truth as to the natural principle; with others not so; n. 449. That the Lord is called the Son of Man from Divine Truth which is the Word, n. 455. That where the Lord speaks of the Father and the Son, by the Father He meant the Divine [principle] in himself, and by the Son, His Human from that Divine, n. 460. That the Lord appeareth to every one according to his quality, n. 539. That the Lord is never angry or wrathful, nor willetth or doeth evil to any one, n. 647. That the Lord willetth to bring all to Himself, and to save them, n. 647. That the Lord is called a servant from serving and ministering, n. 409, *ill.* 650. That the Lord's being in the wilderness forty days represented the duration of all temptations which the Lord underwent and sustained from childhood, even to the last moment of his life in the world, *sh.* n. 650. That the Lord is called a Saviour from the good of love, and a Prince from the truth of faith, n. 654. That the Lord was instructed as another man, but by virtue of His Divine [principle] He imbibed all things more intelligently and wisely than all others do, n. 654. Concerning the direful and enormous temptations which the Lord sustained, and the quality of them, n. 659, 740, 768. That the Lord is called Lord from divine good, and Christ, God, and King, from

divine truth, n. 683, 684, 721, 939, 979, 1073. That the Lord, so long as He was in the world, as to His Human was divine truth, n. 684. That the Divine Human of the Lord proceeded from His essential Divine principle, n. 684. That the Lord is called Creator, Maker, Former, and Redeemer, by reason that He creates man anew, reforms, regenerates, and redeems, n. 710. That the Lord hath infinite power, *ill.* n. 726. That by the loins of the Lord are understood those who are principled in love to Him; and by His thighs are *sig.* those who are principled in love towards their neighbour, n. 780. That the Lord is variously named according to His divine attributes, *ill.* and *sh.* n. 852. That the Lord in His childhood overcame and subjugated the most direful hells, *ill.* n. 918. That the Lord is called the Highest, and is said to dwell in the highest, as being in the inmost, n. 1025. That the Lord looks at every one from the face, and not from the hinder part of the head, *ill.* n. 1112. That the Lord is the Only Man, and all are men according to their reception of divine good and divine truth from Him, n. 1120. That the Lord came into the world to unite mankind to God the Father in Him and through Him, *sh.* n. 1292. That the Lord alone is the God of heaven and earth, *sh.* n. 1292. That all things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to His commandments, n. 1312, 1360. That the Lord is in man, according to man's reception, from faith and from a life according to his commandments, *ill.* n. 1352. That the acknowledgment of the Lord causes His presence, and that affection which is of love causes conjunction, *ill.* n. 1340. That no one can be conjoined to the Lord unless he immediately approach Him, because the aspect, which is of the understanding derived from the affection which is of the will, conjoins, n. 1336. That conjunction is with the Divine Human of the Lord, and that such is the nature of the conjunction, that they are in the Lord, and the Lord in them, n. 1292. That conjunction is effected by the truths of the Word and by a life conformable to them, n. 1292. That the Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill.* n. 1340. That the Lord only is to be invoked, and not any angel, *ill.* n. 1230.

That they who do not approach the Lord, cannot understand the Word, n. 1361. That the Lord is the Book of Life, which is the Word, n. 1361. That the Lord is the Word, and all things thereof, *ill.* n. 1231, 1232. That in the Word of both Testaments, the Lord alone is treated of, and that hence it may appear, that the Lord is the Word, n. 1232. That the Lord fulfilled all things of the Word in the natural, spiritual, and celestial senses, *ill.* n. 1232. That they who do not immediately approach the Lord cannot be in spiritual light, and that in spiritual things they think sensually, *ill.* n. 1252. That the know-

ledge and acknowledgment of the Lord conjoins all the knowledges of good and truth, or spiritual truths, in one, *ill.* n. 1325. That the coming of the Lord is His coming in the Word, and that this is *sig.* by His coming in the clouds of heaven, *ill.* n. 1232, 1347. See CLOUDS.

That the celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom His royal kingdom, *ill.* n. 1265. That the Lord is heaven, n. 1346. See HEAVEN. That they who are in the Lord, and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 1354. That man cannot see the Lord such as He is in Himself, and live; that therefore He presents Himself to be seen in the heavens by means of angels, whom He fills with His majesty, *ill.* n. 1341. That the truths of the Word are mirrors or glasses, by which also He causes Himself to be seen, *ill.* n. 1341. That the Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and in like manner men as to their spirit, *ill.* n. 1341. That the angels continually behold the Lord as a sun, and continually have Him before their eyes, and this in every turn of their face and body, which is wonderful, n. 1341. Concerning the Lord's speaking through heaven with man, n. 1346. That the Lord alone bore the evils and falses of the church, and all the violence offered to the Word, *sh.* n. 1241; and that this was effected by combats against the hells, and that thus He became the Saviour and Redeemer, n. 1241.

LORD, *cruel or hard*, [*dominus durus*]. That a cruel lord *sig.* the evil of self-love, n. 275. That a hard lord *sig.* the evil of the false, and a vehement king the false of evil, n. 654.

LORD'S-DAY [*dominica dies*]. See SABBATH.

LORD'S PRAYER [*oratio Domini*]. That Thy kingdom come, Thy will be done, as in heaven, so also in the earth *sig.* the reception of divine good and divine truth which proceed from the Lord, and in which the Lord is with the angels of heaven and with the men of the church, and that the will of God is done when those things are received in the heart and soul, that is, in the love and faith, n. 683.

LOT [*sors*]. That to cast lots upon *sig.* to dissipate, n. 376, 652, 811. That the lot of the just *sig.* truths from good, n. 727.

LOVE [*amor*]. That the things of the will or love constitute the internal of the church, and the things of the understanding or faith constitute its external, n. 154. That celestial love is from the affection of the will to do the precepts of the Lord, and spiritual love is to do the same from the affection of the understanding, n. 154. That to love, when predicated of the Lord, denotes that he is present, the reason thereof, n. 213. That the essential Divine [principle] from which all things are, is Divine Love, n. 295. That love is the very life of man, and

the Divine Love is that from which is the life of all things, n. 423. That to love the Lord is not to love Him as to person, but to live according to His precepts, n. 433. That there are two affections, natural and spiritual; that the former hath for its end self and the world, and that the latter hath for its end the Lord, heaven, and life eternal, n. 444. That love and charity is the affection of spiritual good and truth, n. 444. That affection is the continuous principle of love, n. 444, 547. That the Divine Love of the Lord in the heavens is called celestial and spiritual from the reception of it by the angels, n. 496. That the love of self is a merely corporeal love, n. 512. That the love of the world corresponds to the love of the false, and the love of self to the love of evil, n. 576. That the loves of self and of the world are the roots or origins from which evils and falses of every genus and species bud forth and are born, n. 584, 653, *ill.* 982, 1022. That neighbourly love is derived from love to the Lord, as a posterior from its prior, as what is exterior from its interior, as an effect from its efficient cause, n. 707. That love to the Lord is to love and will those things which are of the Lord, and love towards the neighbour is from that will to do, *ill.* n. 707. That to love is to will, and to will is to do, n. 785. That spiritual love is the love of truth in act, n. 832. Concerning the nature of the spiritual affection of truth, *ill.* n. 867.

Concerning conjugal love and its origin, n. 983, 991. That love truly conjugal is from the Lord alone, n. 995. That conjugal love is innocence, n. 996. That conjugal love is peace, n. 997. That conjugal love is intelligence and wisdom, n. 998. That from love truly conjugal there is power and protection against the hells, n. 999. That they who are in conjugal love, after death, return into youth and adolescence, n. 1000. That conjugal love is beauty, n. 1001. That love truly conjugal cannot exist but between two, n. 1004. That conjugal partners in the heavens appear as one man, n. 1004.

That diabolic love is the love of ruling over heaven, and at the same time over the world, n. 1126. Concerning divine love and divine wisdom, n. 1229. See also the treatise following.

That there is celestial love, in which are the angels of the Lord's celestial kingdom, and that there is spiritual love, in which are the angels of the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 1265, 1329. That heaven is regulated, and also the church, before the Lord, according to affections which are of love, n. 1317. That all things of the new church will be from the good of love, *ill.* n. 1316, 1317, 1321, 1326. That knowledge, which is of thought, in the spiritual world, occasions presence, and that affection, which is of love, occasions conjunction, n. 1340. That according to conjunction love will be reciprocal, *ill.* n. 1340. That the good of love is formed by the truths of wisdom, *ill.* n. 1321. That

there doth not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, *ill.* n. 1317. That the love of dominion from the love of uses is celestial, and that they are in this love who reign in heaven, n. 1260. That every love is felt under some species of delight, and that therefore unless man knew what evil was, he might feel evil as good, and thence by falses confirm it, from which man perishes, n. 1317.

LOVER [*amatus*]. That lovers *sig.* the truths of the church, n. 811.

LOWER OR INFERIOR REGION OF THE WORLD OF SPIRITS [*terra inferior*]. Concerning those who were reserved by the Lord in the lower or inferior region of the world of spirits, n. 899, 1254, 1256, 1257, 1261, 1293, 1295.

LUCID, *to be* [*lucidum esse*]. That to be lucid *sig.* to be wise, n. 1081.

LUCIFER. That by Lucifer is *sig.* Babel, where all the truth of doctrine appertaining to the church is either falsified or annihilated, n. 223, 405, 741, 1108. That Lucifer *sig.* the love of ruling over heaven and earth, n. 741, 1108.

LUKEWARM [*tepidus*]. That the lukewarm *sig.* those who are between heaven and hell, and thereby serve two Lords, n. 233. Concerning the lot of the lukewarm, n. 233. That they who are lukewarm, that is, neither cold nor hot, are they who live from the doctrine concerning faith alone and justification thereby, n. 235.

LUMEN [*lumen*]. That natural lumen or light, in respect to spiritual light [*lux*], is as the darkness of evening to the light of mid-day, n. 187. That the lumen in the hells is as the lumen from a coal fire, n. 526.

LUNGS [*pulmones*]. That the heart *sig.* celestial love, and the lungs spiritual love, n. 65. That the lungs *sig.* the understanding, and also the truths of faith, *ill.* n. 167.

M.

MACHIR. That Machir *sig.* the same as Manasseh, n. 447. See MANASSEH.

MAD, *to be* [*insanire*]. That to be mad *sig.* to be spiritually insane, *ill.* n. 960.

MAGNIFICENT AND MAGNIFICENCE [*magnificus et magnificentia*]. That the magnificent and high *sig.* those who are in the love of self and the world; and the elate and the humble *sig.* those who are in self-derived intelligence, *sh.* n. 410. That magnificence *sig.* the good of the church, n. 601.

MAKE, *to*, MAKER [*facere, factor*]. That to make or create *sig.* to make man new or to reform him, n. 294. See

TO CREATE. That to make is predicated of good, and, in an opposite sense, of evil, n. 391. That Maker, when predicated of the Lord, *sig.* the divine good, n. 585.

MAKKEDAH [*Makkedah*]. That the cave of Makkedah *sig.* the dire false originating in evil, n. 655.

MALE [*mas, masculus*]. That by a male is *sig.* truth, n. 195, 294, hence the images of a male *sig.* the appearances of truth, n. 195, 725. That male *sig.* the truth which is of the understanding, and female *sig.* the good which is of the will, n. 555. That males *sig.* those who are intelligent, n. 652. That the male son or child *sig.* the truth of the doctrine of the new church, n. 707; or the genuine truth of the church, n. 724; or the doctrine of love and charity, consequently the doctrine of life, n. 725, 758. That male *sig.* the doctrine of truth which is the doctrine of life; and female *sig.* the life of truth which is the life of doctrine, n. 725.

MAMMON [*mammona*]. That the unjust mammon *sig.* the knowledges of truth possessed by those who are in doctrine and not in life, n. 430.

MAN [*homo, vir*]. That by man [*homo*] is represented and signified the divine wisdom, n. 278. That man [*homo*] *sig.* the spiritual affection of truth and good, and thence intelligence and wisdom, n. 280, 546, 554, 629, 695, 768, 817; also, the understanding of truth, n. 676. That man [*enosh*] *sig.* intelligence; and man [*homo*] *sig.* wisdom, n. 280, 400. That man [*vir*] *sig.* truth, and son of man [*filius hominis*] the doctrine of truth, n. 280. That man, in the supreme sense, *sig.* the Lord, because the Lord alone is man, and others are so far men as they receive truth and good from Him; thus so far as they love the truth and live according to it, n. 280; and that hence it is, that the universal angelic heaven appears as one man, and also each society therein; and hence also it is that the angels appear in a perfect human form, n. 280. That man as to the body *sig.* good in essence, and as to those things which encompass the body, good in form, n. 283. That good is the esse of man's life; and truth is the existere of life thence derived, n. 295. That not to be of the will of man *sig.* not to be in the love of the false, n. 295. That man [*vir*] *sig.* the intellectual proprium of man, which is the false, n. 295, 329 end, 386, 745. That the midst of the man [*vir*] *sig.* the intellectual principle where truth should be, n. 313. That men [*homines*] *sig.* the affection of truth and wisdom thence derived, n. 315, 546. That young men [*juvenes*] *sig.* truths, n. 315, 357. That the man [*vir*] upon whom the sign is, *sig.* truth derived from good, n. 315. That man [*homo*] *sig.* the church as to good, n. 364. That man [*vir*] and male *sig.* intelligence or truth, and, in the opposite sense, self-derived intelligence or the false, n. 381, 412. That a man is called man [*homo*] from the good of life, n. 391. That man is an angel when he is in truths from good,

and also becometh an angel after death, n. 430. That a man [*vir*] *sig.* the understanding of truth; and man [*homo*] the perception of good, n. 537. That man [*homo*] *sig.* the understanding of truth and the perception of good, n. 546, 579. That man is truly man by virtue of the understanding of truth and perception of good, n. 546, 561. That man [*vir*] and woman *sig.* truth and the affection thereof, n. 555. That old man and infant *sig.* wisdom and innocence, n. 555. That youth and virgin *sig.* the understanding of truth and the affection of good, n. 555. That man [*vir*] and brother *sig.* the truth of faith and the good of charity, and, in the opposite sense, the false and evil, n. 617, 734. That man [*homo*] and beast *sig.* the interior affection which is spiritual, and the exterior affection which is natural, corresponding to the spiritual, n. 650. That man [*vir*] and woman *sig.* truth conjoined to good, and intelligence thence derived, n. 652. That man is born first sensual, afterwards he becomes natural, then rational, and at length spiritual; and they who falsify the truths of the church become again natural and at length sensual, n. 654. That man [*homo*] is man from the understanding of truth and from the will of good, *ill.* n. 725. That a man [*vir*] and his companion *sig.* truths among themselves, and, in the opposite sense, fables among themselves, n. 734. That men who become spiritual are likewise in the heavens, although in the world as to the body, *ill.* n. 751. That a man [*vir*] of Jehovah *sig.* the truth of heaven and the church, n. 817. That a man [*vir*] of counsel *sig.* a man intelligent from truths from the good of love, n. 1100. That there are men-angels, and there are men-devils, and their quality, *ill.* n. 1145. That man is only a recipient of what is good and true from the Lord, or of what is evil and false from hell, *ill.* n. 1146.

Concerning the consociation of man with angels, *ill.* n. 1346. That man does not know any thing of the spirits with whom he is, nor spirits of man, the reason thereof, *ill.* n. 1346.

MAN OF WAR [*vir belli*]. See SOLDIER. That a man of war *sig.* truth combating against the false and destroying it, n. 329, 727; or, truth derived from good and destroying the false, n. 355; and, abstractedly, truths themselves combating, n. 734.

MANDRAKES [*dudaim*]. That mandrakes or dudaim *sig.* the marriage of good and truth, or the conjugal principle which exists between good and truth, n. 434.

MANGER [*præsepe*]. That a manger *sig.* the doctrine of truth from the Word, by reason that horses *sig.* the understanding of the Word, n. 706.

MANIFESTED, *to be* [*manifestari*]. That to be manifested *sig.* to be revealed, n. 946.

MANNA [*man*]. That manna *sig.* the delight of celestial love from the Divine Human of the Lord, *sh.* n. 146. That the

hidden manna *sig.* the Lord as to His Divine Human principle, *sh.* n. 146. That manna *sig.* spiritual food, which is science, intelligence, and wisdom, n. 513. That manna *sig.* spiritual nourishment, *ill.* n. 750.

MANASSEH. That Manasseh *sig.* the will-principle of the church, or voluntary good, which is the will of good, n. 316, 336, 386, *ill.* and *sh.* 440, 746; or, the voluntary good of the external or natural man, n. 405, 440. That Ephraim *sig.* the understanding of truth, and Manasseh the will of truth, n. 434 end, 440. That Manasseh *sig.* the will-principle of the church, and thence the good of life, n. 440, 441. That Manasseh *sig.* the new will-principle in the natural, and its quality; and Ephraim *sig.* the new intellectual principle in the natural, and its quality, *sh.* n. 440. That Manasseh *sig.* good in the natural principle, n. 449.

MANY [*multi*]. That many is predicated of truths, n. 409, 652.

MARBLE [*marmor*]. See STONE.

MARK OR CHARACTER [*character*]. That a mark *sig.* a sign or testification of acknowledgment, n. 838, 963.

MARRIAGE, MARRIAGE CEREMONIES OR NUP-TIALS [*matrimonium, nuptiæ*]. That marriages were formerly celebrated at supper time, and that they *sig.* the conjunction of good and truth, n. 252. That by marrying and giving in marriage is *sig.* the conjunction of the false with the evil, and of evil with the false, n. 617. That the marriage of man and wife *sig.* the marriage of truth and good, n. 618. That the conjunction of good and truth into one is called the heavenly marriage, and from that marriage is heaven and the church, n. 638, 701. That the marriage of good and truth is necessary to constitute the man of the church as well as the angel of heaven, n. 660. That all intelligence and wisdom is derived from that marriage, n. 660. That there are marriages in the heavens equally as on earth, *ill.* n. 710. That marriage is the marriage of good and truth, n. 710. That marriages, such as are in the heavens, derive their spiritual origin from the conjunction of good and truth, n. 817. That the delight of marriage is heaven with man, n. 987. That marriage is an image of heaven, n. 984. That marriages are holy, n. 988. That heaven is from marriages, n. 989. That the delights of the love of marriage derive their quality from the delight of doing good uses, n. 990. Concerning the origin of the delights of marriage, and that they are innumerable, n. 992. Concerning potency in heavenly marriages, n. 992. Concerning the good which results from chastity in marriages, n. 1002. That married partners in the heavens appear as one man, n. 1004.

That the Word is the medium of conjunction, or of the marriage of the church with the Lord, n. 1290.

MATRIX [*matrix*]. See WOMB.

MEADOW [*pratium*]. That a broad meadow *sig.* the Word,

n. 644. That meadows denote those things which are of the spiritual mind, and thence of the rational, n. 730.

MEASURE, to [*metiri*]. That to measure *sig.* to explore the quality of a thing, and to designate, n. 627, 628; or, to know and scrutinize the quality or state of a thing, *ill.* and *sh.* n. 1313.

MEASURES AND WEIGHTS [*mensuræ et ponderationes*]. That measures and weights in the Word *sig.* the estimation of the thing treated of as to good and as to truth, n. 373, 629. That measures *sig.* the just estimation and exploration of good and truth, n. 373; also the quality of a thing as to good and as to truth, n. 374, 430, 629.

MEAT [*cibus*]. See **FOOD**.

MEAT-OFFERING AND DRINK-OFFERING [*mincha et libamen*]. That a meat-offering *sig.* the good of love and charity, or the good of the church, n. 242, 449, 491, 637. That a meat-offering *sig.* worship from celestial good, or the good of celestial love, n. 324, 325. That meat-offering and drink-offering *sig.* worship from the good of love and the truths of faith, and, in the opposite sense, *sig.* worship from evils originating in the love of evil and from falses of faith, n. 376. That a meat-offering *sig.* worship from the good of charity towards the neighbour, n. 444. That a meat-offering *sig.* good in the natural man, n. 449.

MEDES [*Medi*]. That the Medes *sig.* those who are against the goods and truths of the church, n. 242, 357, 710, 724. That the bows of the Medes *sig.* doctrinals of the false combating against truths and goods, n. 242, 357.

MEEK [*mites*]. That the meek *sig.* those who are in the good of charity, n. 304.

MEGIDDON. That Megiddon *sig.* the same as Armageddon, the love of honour, of rule, and of supereminence, n. 1010.

MELCHISEDECK. That Melchisedeck, king of Salem or holiness, *sig.* Divine Truth, n. 179. That he represented the Lord as to divine good and divine truth, as a priest and as a king, n. 376.

MELECHETH OR QUEEN. That Melecheth or the queen of the heavens *sig.* falses in their whole complex, also evils in their whole complex; and *sig.* the same as the host of the heavens, n. 324, 555. That to make cakes to Melecheth of the heavens *sig.* to worship infernal evils of every kind, *sh.* n. 555.

MEMORY [*memoria*]. That every man hath two memories, a natural or exterior memory and a spiritual or interior memory, n. 569, 832, and thence two principles of thought, interior and exterior, n. 832.

MERCHANT [*negociator, mercator*]. That merchants *sig.* those who communicate and teach the knowledges of truth and good, n. 314; also, those who falsify the truths of the Word, who

communicate, and vend them; n. 450. That a merchant-man *sig.* those who procure to themselves goods and truths, by which heaven and the church may be attained, n. 1044, or those who procure for themselves the knowledges of good and truth from the Word, thus who either teach or learn those knowledges, n. 1104, 1138, 1190. That a merchant *sig.* instruction, also those who instruct and who are instructed, n. 1104. That merchants, in the opposite sense, *sig.* those who procure for themselves knowledges of what is evil and false, n. 1138, 1190. That merchants *sig.* those who procure for themselves such things as are signified by riches in the Word, n. 1162. See RICHES.

MERCHANDIZE [*merces*]. That merchandizes *sig.* the knowledges of good and truth from the Word, n. 1104. See MERCHANT, TRADE. That merchandize *sig.* falses and evils of doctrine, n. 1139, 1141. That the merchandize of whoredoms *sig.* falsifications and adulterations of good and truth, n. 1139.

MERCHANDIZE, to [*mercari*]. See TO TRADE.

MERCIFUL, to be, OR TO HAVE MERCY [*misereri*]. That to be merciful, or to have mercy, when predicated of the Lord, is to do good to the needy from a principle of love, n. 295.

MERCY [*miser cordia*]. That mercy, when predicated of the Lord, *sig.* the divine good of the divine love, n. 316, 541. That mercy *sig.* good from the Lord, n. 365.

MERIT [*meritum*]. That good and truth from the Lord are not appropriated to man, but that they are continually of the Lord; wherefore no one can say that he merits, *ill.* n. 1265.

MESSIAH [*Messias*]. See CHRIST and LORD.

METALS [*metalla*]. That metals from correspondence *sig.* things spiritual and celestial, all which have reference to goods and truths, n. 176. See GOLD, SILVER, BRASS, IRON. That the ages were denoted by the names of the metals, n. 176. That brass, iron, tin and lead *sig.* the things which are of the literal sense of the Word, or the goods and truths of the natural man, for whom the literal sense of the Word is given, n. 540.

MICE [*mures*]. That mice *sig.* the falses of the sensual man, n. 700.

MICHAEL. That Michael and his angels *sig.* those who are in favour of the Divine principle of the Lord in His Human, and in favour of the life of love and charity, n. 735. That by Michael is understood that part of the angelic function, which defends that part of doctrine from the Word, which teaches that the Human of the Lord is Divine, and that man must live a life of love to the Lord, and of charity towards his neighbour, n. 735. That Michael, from its derivation in the Hebrew tongue, *sig.* Who is as God? n. 735.

MID-DAY [*meridies*]. See NOON.

MIDDIM [*Middim*]. That Middim *sig.* the rational principle as to truth, n. 355.

MIDIAN [*Midian*]. That Midian *sig.* those who are in the knowledges of truth, but not in a life agreeable thereto, n. 430. That Midian also *sig.* those who have no concern about truth, being merely natural and external, n. 455. That the Midianites *sig.* those who are in the fables of evil, n. 502, 555. That the Midianitish women *sig.* the defilement of good by fables, and thence good adulterated and profaned, n. 555.

MIDNIGHT [*media nox*]. That by midnight when the cry arose is *sig.* the last judgment, and, in general, the last state of man's life, when he must be judged for heaven or hell, n. 252.

MIDST [*medium*]. That the midst *sig.* the inmost and centre from which is all influx, n. 97, or the centre to which all things in the circumference look, and from which they proceed, n. 110. That the midst also *sig.* within, or inwardly in [*intus apud*] man, n. 222, 659. That the midst, or in the midst, *sig.* the inmost, and hence also the whole and every where, n. 313, 340, 482, 684, 922. That to be set in the midst *sig.* that all things are thence derived, n. 431. That in the midst *sig.* in the universal, and thus the all, n. 529.

MIGHTY, ROBUST [*fortis, robustus*]. See also **STRONG**. That a mighty man *sig.* truth derived from good which destroyeth evil, n. 355. See **MAN OF WAR** and **SOLDIER**. That the fat of the mighty *sig.* evils conquered and dissipated, n. 357. That robust is predicated of the power of evil, n. 556. That mighty man and man of war *sig.* truth combating against evil and fables, n. 727. That the mighty or robust *sig.* those who are in the love of good, n. 922. That a mighty angel *sig.* divine truth in its power, n. 1182. That mighty *sig.* those who possess erudition, n. 1244.

MIGRATE, to, or TO REMOVE [*migrare*]. That to migrate or remove out of a place, *sig.* rejection, n. 811. That vessels of removing *sig.* truths of doctrine ejected, n. 811.

MILE [*milliare*]. That a mile *sig.* the same as a way, that which leads away and leads, n. 556. See **WAY**. That miles, like ways in general, *sig.* progressions in a series according to the thoughts arising from affection, n. 924.

MILK [*lac*]. That milk *sig.* the truth by which is good, and butter the good thence derived, n. 304. That milk of the flock *sig.* the good of truth internal, n. 314. That milk *sig.* the good of spiritual truth, n. 376, also, what is spiritual from a celestial origin, n. 617. That milk *sig.* divine truth spiritual natural, n. 617. That milk *sig.* the delight of spiritual good, and honey the delight of natural good, n. 619. That milk, which is given to suckle, *sig.* truth from the good of love, n. 710. See **TO SUCK**, **WOMB**. That milk *sig.* truth from good, the same as paps, n. 710. See **PAPS**. That wine and milk *sig.* spiritual truth, and natural truth thence derived, both originating in good, n. 840.

MILL [*mola*]. That to grind in a mill *sig.* to procure for them-

selves the truths of doctrine from the Word, n. 555. That to grind *sig.* to falsify truths, or to confirm falses, n. 1182. That by two grinding at a mill are *sig.* those who confirm themselves in truths, and those who confirm themselves in falses, n. 1182. See TO GRIND.

MILL-STONE [*lapis molaris*]. That a mill-stone *sig.* confirmation of truth, and also the confirmation of the false, also the production of truth from good or the production of what is false from evil, n. 1182, 1187. That the voice of mill-stones *sig.* joy of heart from the good of love, n. 1182. What is *sig.* by not taking away the upper or nether mill-stone to pledge, n. 1182.

MIND [*mens*]. That every man hath an inferior or exterior mind, and a mind superior or interior, and that the inferior or exterior mind is the natural mind and is called the natural man, and the superior or interior is the spiritual mind and is called the spiritual man, *ill.* n. 527, *ill.* 644.

MINISTER, *to*, MINISTRY [*ministrare, ministerium*]. That ministry and to minister are predicated of the good of love, and that by ministering to Jehovah or the Lord is understood to worship Him from the good of love, and hence ministry hath reference to works, n. 155, 336. That by Jehovah making his ministers a flaming fire is *sig.* that they are recipients of divine good or the good of love, n. 155, 504. That ministry is predicated of those who are in the celestial kingdom, and service of those who are in the spiritual kingdom, n. 155. That he is called a servant who is in truths, consequently he who serves, and that he is called a minister who is in goods, consequently he who ministers, n. 1340.

MIRACLE [*miraculum*]. That by all the miracles of the Lord are *sig.* such things as appertain to heaven and the church, thus spiritual things; from which circumstance His miracles were divine, n. 239, 455, 475, 502, 899. That divine miracles *sig.* divine things, because the Divine [principle] is in them; but miracles not divine signify nothing, because there is nothing of the Divine [principle] inwardly in them, n. 419, 899. That all the miracles recorded in the Word involve and signify spiritual things appertaining to heaven and the church, n. 543, 899. That by a miracle is understood that which excites, strikes, and induces astonishment, n. 706. Concerning the difference between a sign and a miracle: that a sign moveth the understanding and its faith, and a miracle the will and its affection, *ill.* and *sh.* n. 706. That signs, by which are meant miracles, *sig.* testifications that truth is false, and, in the opposite sense, that false is truth, n. 1246.

MIRE [*cœnum*]. That mire of the streets *sig.* falses, n. 355. That the mire of clay *sig.* evil of life, n. 666.

MISERABLE [*miseri, miserabilis*]. That the miserable *sig.* those who are in no knowledges of truth, or who are not in truths,

because not in the knowledges of them, n. 238. That the miserable also *sig.* those who are in temptations in the world, n. 365. That the miserable also *sig.* those who are infested by falses, n. 388.

MITRE [*cidaris*]. See TURBAN.

MIX, to [*miscere*]. That to mix, and to fill with mixture *sig.* to falsify truth and profane it, n. 960. See CUP. That to mix and mixture *sig.* profanation, n. 1116.

MOAB [*Moabus*]. That Moab *sig.* those who adulterate the goods of the church, n. 235, 315, 410, 637, 653, 655, 811; also those who are in spurious goods and thence in falsified truths, n. 316, or, in the life of the false principle derived from the love of self, n. 401. That Moab *sig.* the adulteration of good and truth, and thence those who pervert the good and truth of the Word, n. 411. That Moab also *sig.* those who are in the ultimates of the Word, of the church, and of worship, n. 417. That Moab *sig.* those who are in falses from evil, n. 532. That Moab *sig.* those who are in natural good, and adulterate the goods of the church; and that they have no understanding of truth, nor science of truth, n. 637. That the waster of Moab *sig.* the adulteration of the Word as to the literal sense, n. 727. That Moab *sig.* those who are in natural delight, and therefore adulterate the goods of the Word, n. 811.

MOCK, to [*illudere*]. That to be mocked, when predicated of the Lord, *sig.* blasphamation, n. 655.

MOLECH. What is *sig.* by giving the seed to Molech, n. 768.

MOLTEN IMAGES [*fusilia*]. See SCULPTURED THINGS.

MONEY [*pecunia*]. That money *sig.* the knowledges of truth and good from the Word, n. 193.

MONTH [*mensis*]. That months *sig.* the same as moons, namely, truths from good, n. 401. That months *sig.* states, also states of the church, n. 548, 633. That a month *sig.* man's state of life as to truth, *ill.* and *sh.* n. 1338.

MOON [*luna*]. That the moon *sig.* the false of faith, n. 270, 573; also, the false of evil, n. 298. That the moon, in the opposite sense, *sig.* faith derived from love, n. 304. That the moon *sig.* the divine spiritual principle, which is the divine truth, n. 329. That "even till the moon is not," *sig.* that truth will be conjoined to good so as to be one, n. 365, 401. That in the heaven where the spiritual angels are, the Lord appears as a moon, n. 401; hence by the moon is *sig.* the Lord as to divine spiritual truth, n. 401. That the light of the moon *sig.* divine truth proceeding from the Lord in the spiritual kingdom, n. 401. What is understood by "the light of the moon shall be as the light of the sun," &c. *sh.* n. 401. That the moon *sig.* the good of charity, which in its essence is truth from good and is called the truth of faith, n. 401, 573. What is *sig.* by "the moon not

causing her light to shine," n. 401. That moons and months *sig.* the same, viz. truths from good, n. 401. That the moon, in the opposite sense, *sig.* falses derived from the love of self, hence also the moon *sig.* natural lumen derived from that love, n. 401. That by the moon is also *sig.* the good of faith, n. 453, also the truth of faith in which is clarity, or faith originating in charity, n. 708, 709.

MORNING [*mane*]. That morning *sig.* the coming of the Lord, and then a new church, n. 179, 612. That thence the Lord is called the morning star, n. 179, 1357. See **STAR**. That morning *sig.* the commencement of a new church, and evening, the end of the former church, n. 179, 610, 677. That morning has various significations according to the series of the things treated of in the internal sense of the Word, *sh.* n. 179. That morning *sig.* the divine good, *sh.* n. 644.

MOSES. That Moses *sig.* the historic Word, and Elias the prophetic, n. 64, 405, 594, 624, 937, 1070. That Moses represented the Lord as to the Word, n. 444, 746. That Moses represented the law, by which is understood the divine truth, n. 624, *ill.* n. 937. Concerning the body of Moses, mentioned by Jude, *ill.* n. 735. That Moses *sig.* the Word of the Old Testament, n. 936, 937. What is *sig.* by the song of Moses, and of the Lamb, n. 936. That Moses *sig.* the Word of the Old Testament both historical and prophetic, *ill.* n. 937. That Moses and the Prophets *sig.* the historic and prophetic Word, n. 937.

MOST ANCIENT CHURCH [*ecclesia antiquissima*]. Concerning the state of the men of that church, and their perception, n. 617. That the most ancient people worshipped God under a human form, n. 1116.

MOTE [*festuca*]. That a mote *sig.* a slight false of evil, n. 746.

MOTHER [*mater*]. That by mother is *sig.* the church as to truth, n. 9, 240, 250, 304, 600, 624, 785. That to smite the mother upon the sons *sig.* to destroy all things of the church, n. 166. That by mother, in the opposite sense, is *sig.* the church perverted, n. 280. That father *sig.* the good of the church, and mother the truth of the church, n. 532. That mother *sig.* the cupidity of the false, n. 724. That by the mother of the Lord and by woman is *sig.* the church, n. 821.

MOUND OR HEDGE [*maceria*]. That mounds or hedges *sig.* truths not appearing, because falsified, n. 543, 637.

MOUNTAIN [*mons*]. That the mountain of Jehovah *sig.* heaven, n. 220, 403. That mountains *sig.* the goods of love, and their foundations the truths of faith, n. 304, 355, 373, 400, 433, 483. That mountains and high mountains *sig.* the goods of love to the Lord, and hills the goods of charity towards our neighbour, n. 304, 313, 376, 400, 401, 405, 433, 448. That a mountain of holiness *sig.* heaven, specifically the inmost or third heaven, n.

314, 391. That the top of the mountains *sig.* the good of love to the Lord and celestial love, and, in the opposite sense, the love of self, n. 324, 405. That the head of the mountain *sig.* heaven, n. 329. That mountains *sig.* divine good, n. 375. That mountains *sig.* the loves of self and the world, or the love of evil, n. 401, 405, 410, 411, 815. That mountains also *sig.* the goods of charity, or spiritual goods, or goods of life, n. 405, 410. That the mountains of God *sig.* the goods of charity, or the goods of love, n. 405, 946. That between the mountains *sig.* truths from goods, n. 405. That mountains of the east *sig.* goods of love to the Lord, n. 405, 422; also, the most ancient church, which was principled in love to the Lord, n. 448. That mountains *sig.* the evils of the love of self, and hills the evils of the love of the world, n. 405, 510. That mountains of twilight *sig.* evils of the false, n. 405. That mountains *sig.* the goods of celestial love and hills the goods of spiritual love, *sh.* n. 405, *ill.* and *sh.* 510. That a mountain *sig.* celestial good, n. 449. That the mountain of holiness *sig.* the church as to the good of love and as to the good of life, n. 502, 654. That a mountain burning with fire *sig.* the love of self; and thence the love of self-derived intelligence, n. 510. That the high mountain *sig.* love to the Lord, n. 612. That the mountains of Israel *sig.* the spiritual church, in which the good of charity is the essential, n. 617, 650. That the mountains of eternity *sig.* the most ancient or celestial church, and the hills of the age the ancient or spiritual church, n. 639. That the mountain of holiness, when Jerusalem is meant, *sig.* the church as to the truths of doctrine from the good of love, n. 799. That mountains *sig.* the church as to the good of love, n. 1025. That seven mountains *sig.* the goods of the Word adulterated and profaned, n. 1062. That a great and high mountain *sig.* the third heaven, *ill.* n. 1305.

MOURNING, to MOURN [*luctus, lamentatio, planctus, lugere*]. That mourning and lamentation *sig.* grief on account of the vastation of the church as to truths and as to good, n. 555. That mourning in ancient times was represented by various things which were significative, *ill.* and *sh.* n. 637. That lamentation [*planctus*] *sig.* grief that there is no more restoration or salvation, n. 659. That mourning [*luctus*] *sig.* desolation, n. 1119, when there is no longer any truth, n. 1125. That to mourn or mourning *sig.* grief of heart, n. 1164. See TO WEEP.

MOUTH [*os*]. That the mouth, when spoken of the Lord, *sig.* divine truth, n. 73. That "out of the mouth," when spoken of the Lord, *sig.* out of the Word, n. 235. That the mouth *sig.* thought and speech thence derived, and persuasion, n. 316, 419, 455, 578, 579, 782, 866. That all things about the mouth *sig.* such things as appertain to the perception and understanding of truth, n. 556. That the mouth *sig.* thought from affection, n. 580, 763. That by what enters into the mouth are *sig.* all things

which enter into the thought from the memory and from the world, *ill.* n. 580. That by the mouth and lips are *sig.* thought and affection, or understanding and will, *ill.* n. 580. That the mouth *sig.* what is exterior, n. 618, 619. That by the mouth is *sig.* the external of the Word, n. 619, 622. That in the mouth *sig.* outwardly or without, n. 569. That to open the mouth and to swallow *sig.* when predicated of the church, to take away and not to receive, n. 764. That to dilate the mouth *sig.* the delight of the thoughts originating in falsification, n. 768. That the mouth *sig.* ratiocination, n. 782. That the mouth *sig.* doctrine, from which is instruction, preaching, and reasoning, n. 794.

MUCH OR MANY [*multum*]. That much or many, and multitude, are predicated of truth, and great and greatness of good, n. 336, 337, 424, 652, 704. That much or many is predicated of truths from good, n. 424, and, in the opposite sense, of the false, n. 794.

MUD [*lutum*]. See **CLAY**.

MULE [*mulus*]. That mules *sig.* the internal rational principle which is spiritual, n. 355, or rational things, n. 1155.

MULTIPLY, to [*multiplicare*]. That to multiply is predicated of truths, and, in the opposite sense, of falses, n. 391.

MULTITUDE [*multitudo, turba*]. That multitude is predicated of truth, and magnitude or greatness of good, n. 336, 386, 410, 492. That multitude, in the opposite sense, *sig.* falses, n. 573. That multitude denotes abundance, n. 644. That multitudes or crowds [*turbæ*] *sig.* truths or falses, but exterior, n. 1077. That a great multitude *sig.* all who are in the heavens, n. 1214. See **CROWD**.

MURDER, MAN-SLAUGHTER [*homicidium, seu hominis occisio*]. That murders *sig.* the extinction of the understanding of truth, of the will of good, and thence of spiritual life, n. 589, 590. See **TO KILL**.

MUSICAL INSTRUMENTS [*instrumenta musica*]. That stringed instruments *sig.* things spiritual, or those things which appertain to truth, and wind instruments *sig.* things celestial, or those things which appertain to good, n. 323, 326, 856, 863, 935, 1185; that hence the former belong to the spiritual class, and the latter to the celestial class, n. 323, 326, 856, 863. That the timbrel *sig.* the joy of spiritual good, and the harp the joy of spiritual truth, n. 323. That a psaltery of ten strings [*nablium deca-chordii*] *sig.* spiritual good corresponding with confession from spiritual truths, n. 323. That the psaltery [*nablium*] *sig.* spiritual good or the good of truth, and the harp *sig.* spiritual truth or the truth of good, n. 323. That, in an opposite sense, musical instruments *sig.* gladnesses and joys resulting from the affections of what is false and evil, n. 326. That harmonies of musical sounds are from the spiritual world, and signify affections with their gladnesses and joys, n. 700. That harps *sig.* confessions

from spiritual truths, n. 856. That psalteries [*nablia*] *sig.* confessions from spiritual good, n. 323, 856. That pulsatory and wind instruments describe the joy of those who are of the celestial kingdom; and stringed instruments and singing describe the gladness of those who are of the spiritual kingdom, n. 863, 1185.

MUST [*mustum*]. See WINE. That must *sig.* the same as wine, truth derived from the good of charity and love, n. 695.

MYRIAD OR TEN THOUSAND [*myrias*]. That myriads and chiliads *sig.* very many, consequently store and abundance, n. 316. That myriads of holiness *sig.* divine truths, n. 204. That myriads *sig.* things innumerable, and are predicated of truths, and that chiliads or thousands *sig.* the same, but of goods, n. 336, 573, 700. That two myriads of myriads *sig.* innumerable, conjoined, and conspiring, n. 573.

MYRRH [*myrrha*]. That myrrh *sig.* natural good, n. 324, 491. That myrrh *sig.* the good of the ultimate degree, aloes the good of the second degree, and cassia the good of the third degree, n. 684.

MYRTLE [*myrtus*]. That the myrtle *sig.* spiritual good, and the oil or olive tree celestial good, n. 294. That the myrtle *sig.* rational truth of an inferior order, n. 730.

MYSTERY [*mysterium*]. That mystery, written on the forehead of the woman, *sig.* what lies hid in the heart and does not appear before the vulgar, n. 1046.

N.

NAAMAN. That Naaman the leper of Syria, represented and signified those who falsify the knowledges of truth and good from the Word, n. 475.

NAILS OF THE HAND [*ungues*]. That the nails *sig.* the falses and evils of the sensual man, n. 555.

NAIL [*clavus*]. That by the nail is *sig.* truth strengthening, n. 355.

NAKED, NAKEDNESS [*nudus, nuditas*]. That to be naked *sig.* to be deprived of the knowledges of truth and good; and to walk naked *sig.* life without such knowledges as means, thus a life not spiritual, but merely natural, n. 187. That the naked *sig.* those who are without the understanding of truth, because without the will of good, n. 238, 240, *ill.* 1008. That naked and nakedness *sig.* what is deprived, or the deprivation, of intelligence and of love, thus of the understanding of good and the will thereof, n. 240, 654, 1081. That the naked *sig.* those who are in celestial good, and, in the opposite sense, those who are not in good, because not in truth, n. 240, 244. That to cover nakedness *sig.* to remove the evils of the will and the falses of the understanding, n. 240, 283. That by being naked and bare is *sig.* to

be without good and truth, n. 240. That by the naked are also *sig.* those who are ignorant of truths, and nevertheless desire them, n. 240. That by being naked is also *sig.* the good of innocence, n. 240. That the shame of nakedness *sig.* filthy loves, *ill.* n. 244. That to cover the naked *sig.* to instruct in truths him who desires to be instructed, n. 295, 386. That being naked *sig.* destitute of truths, n. 714. That nakedness of the genitals *sig.* filthy love, or the lascivious principle of adultery, n. 1009.

NAME [*nomen*]. That all names in the Word *sig.* things, and the quality of things and states, n. 9, 256, 436, 563, 676, 735, 768, 778, 798, 1039. That by the name of Jehovah or of the Lord are *sig.* all things of love and faith whereby He is worshipped, and by which man is saved by Him, n. 102, 295, 329, 340, 532, 676, 696, 745, 798, 815, 943. That by the name of Jehovah is *sig.* the Lord as to the Divine Human, *ill.* and *sh.* n. 102. That by a name is *sig.* the quality of the state of life, n. 148, 186, 200, 453, 519, 563, 806. That to call by name, when predicated of the Lord, *sig.* to know the qualities of all, and to give to them according to their state of love and faith, n. 148, 222, 294, 453, 746. That to believe in the name of the Lord *sig.* to live according to the precepts of his doctrine, n. 295. That to call the name *sig.* to know the quality of a thing, or of what quality it is, n. 650. That the names of men *sig.* truths originating in good, n. 676. That in the spiritual world all are named according to the quality of their life, *ill.* n. 676, 806. That the name *sig.* the quality of the state of the life, n. 676. That the name of holiness *sig.* all the quality of the truth of heaven and the church, n. 768. That a name *sig.* the quality of the good of love and thence of life, n. 841. That the name of God *sig.* divine truth proceeding from the Lord, thus the Word, n. 984. That the name of God, in the supreme sense, *sig.* the Divine Human of the Lord, n. 1025. That full of names *sig.* the quality of the holy things of the Word, n. 1039.

NAPHTHALI. That Naphthali *sig.* temptation and thence regeneration, n. 439, 441, also, combat against evils and falses which infest the church, n. 439. That Naphthali *sig.* the uniting medium between the internal and the external, n. 441.

NATHAN. That Nathan *sig.* the doctrine of truth, n. 555.

NATION [*gens*]. That nations, in the Word, *sig.* they who are in goods or in evils of life, and, abstractedly, goods or evils; and people *sig.* they who are in truths or in falses of doctrine, and, abstractedly, truths or falses, n. 175, 330, 355, 365, 406, 422, 427, 454, 657, 684, 693, 734, 768, 803, 881, 923, 1020, 1077, 1191, 1329, 1332. That by nations and kings the same is meant as by nations and peoples, n. 175, *sh.* 1330. That nations and tongues, or nations and kings, *sig.* all who are in the goods of love and thence in truths, n. 175, 208. That by the nations or gentiles. [*gentes*] are understood all who are in love and faith

towards the Lord, whether within the church or without it, n. 175, 945. That by a just nation, also by a host of nations, are *sig.* those who are in good, n. 208, 223. That the way of the nations *sig.* the false from evil, n. 223. That by nations are *sig.* all who are in good, n. 288, 294, 401, 431. That nations *sig.* those who are of the celestial kingdom of the Lord, and people, those who are of His spiritual kingdom; thus those who are in celestial good, and those who are in spiritual good, n. 330, 433, 625. That nations *sig.* the evils which are hereditary in man, n. 388. That nations also *sig.* those who are principled in good, and, abstractedly, goods, n. 388. That nations *sig.* the evils of the false, n. 400. That nation *sig.* the good of the church, and, in the opposite sense, the evil; and kingdom the truth of the church, and, in the opposite sense, the false, n. 400, 406, 417. That nations also *sig.* evils from hell, n. 518. That the violent of the nations *sig.* evils which destroy goods, n. 537. That many nations *sig.* evils from which falses are derived, and great kings falses from which evils are derived, n. 585. That nations *sig.* goods of life from which are truths, n. 600. That nations *sig.* those who are in evils and thence in falses, n. 629; or those who are in evils as to life, and thence in falses as to doctrine; and, in the abstract sense evils of life and falses of doctrine, n. 631; also, the cupidities of evil, n. 650. That nations *sig.* the truths of the church, and also the goods of the church, n. 654. That a nation from afar *sig.* the false of evil, which is the false of the sensual man, n. 724, 911. That all nations *sig.* evils of every kind, n. 811. That a nation *sig.* those who are in the good of life, because in the good of love, n. 872, 881. That nations *sig.* the goods of the church, n. 881.

NATURAL [*naturalis*]. That the natural man is interior, middle and exterior, n. 410. That the natural man may be called an animal, *ill.* n. 650. That the natural principle is the good of life, the spiritual the good of charity, and the celestial the good of love to the Lord, n. 700. Concerning spiritual natural love in which are the angels of the first or ultimate heaven, n. 834. That the natural principle of man is threefold, rational, natural and sensual, *ill.* n. 1147.

NATURE [*natura*]. Concerning nature, whence and in what manner it exists, *ill.* n. 1206, 1207.

NAZARITE [*Naziræus*]. That the Nazarites represented and thence in the Word *sig.* the Lord as to divine truth in ultimates, and hence *sig.* divine truth from the Lord, n. 196, 652. That the Nazarites represented the Lord as to the Divine Human, n. 66, 196, 364. That in a respective sense they *sig.* the good of celestial love, n. 364. That the Nazarites represented the Lord as to His divine celestial [principle], n. 372. That the Nazariteship *sig.* the exteriors which are of the natural mind; inasmuch as it *sig.* hairs, or the hairs of the head, n. 577. The

law for the Nazarite, before he fulfilled the days of his Nazariteship, explained, n. 918. That the hair, with the Nazarites, represented power in ultimates, and corresponds with divine truth, n. 1086.

NEARNESS, NEAR OR AT-HAND [*propinquum, prope*]. That near or nearness *sig.* what is interior; also, presence and conjunction, n. 16. That near is predicated of goods in the spiritual man, and from afar of goods in the natural man, n. 406. That near *sig.* those who are of the church and in truths from the Word, n. 1133. That near *sig.* what is internal, n. 1133. That near *sig.* propinquity of state; also, that it is absolutely necessary, n. 1350. See **AFAR OFF**, and **QUICKLY**.

NEBAIOTH. That the rams of Nebaioth *sig.* truths which lead the life by virtue of spiritual affection, n. 282, or spiritual goods internal, n. 391. That Nebaioth or Nebajoth *sig.* things spiritual, n. 391.

NEBUCHADNEZZAR. See **BABEL, CHALDEANS.** That Nebuchadnezzar king of Babel *sig.* the profanation of divine truth and the destruction thereof, n. 622, 652; or evils and fakes which devastate, n. 799. That Nebuchadnezzar's dream describes the establishment of the celestial church, its increase to its full state, and afterwards its destruction, n. 650. That Nebuchadnezzar *sig.* those who destroy all things of the church by evils, and the Chaldeans *sig.* those who destroy all things of the church by fakes, n. 811.

NECK [*collum*]. That the neck *sig.* conjunction, n. 923.

NECKLACE OR CHAIN FOR THE NECK [*torques*]. That a necklace upon the neck *sig.* conjunction of goods and truths interior with goods and truths exterior, or of those which are spiritual with those which are natural, n. 195, 242.

NEEDLEWORK [*aucupictum, aucupictura*]. That needlework *sig.* the scientific principle which belongs to the natural man, n. 242, 654. That needlework from Egypt *sig.* the science of such things as appertain to the church, n. 576. See **EGYPT**. That needlework *sig.* truth from a natural origin, which is called scientific truth, n. 619. That needlework *sig.* the knowledges of truth, n. 1143.

NEEDY [*egeni*]. That the needy *sig.* those who desire truth from spiritual affection, n. 328, 329. See **POOR**. That the poor *sig.* those who are not in truths and still desire them, and the needy *sig.* those who are not in goods, but who still in heart will them, n. 817.

NEIGHBOUR [*proximus*]. That the neighbour *sig.* good in its whole complex, which is the good of charity, 746.

NEPHILIM. See **REPHAIM**.

NEST, to make or build a [*nidificare*]. That to make a nest *sig.* to live active life, n. 411.

NET [*rete*]. That to cast the net on the right side, &c. *sig.* to teach the good of life, n. 600.

NETTLE [*urtica*]. That a place of nettles *sig.* the devastation of all good, n. 653.

NICOLAITAN [*Nicolaita*]. That the Nicolaitans *sig.* those who separate good from truth or charity from faith, n. 107, 142.

NIGHT [*nox*]. That night *sig.* the last time of the church, when there is no faith because no charity, n. 98. That night *sig.* a state of no love and faith, n. 193. That the night *sig.* the light or lumen of the natural man, n. 401, 650. That night *sig.* the state of the life, when the mind is in an obscure idea, n. 747.

NILE [*Nilus*]. That the river Nile *sig.* the false scientific principle, n. 538. See EGYPT, RIVER. That the river of Egypt, or the Nile, *sig.* knowledges and sciences, which serve for introduction into the church, n. 569.

NINE [*novem*]. That nine *sig.* a full state, or what is complete even to the end, n. 194. That nine *sig.* all things collectively, n. 401.

NINEVEH. That by Nineveh are *sig.* those nations who were without the church, and are called Gentiles, n. 401. That Nineveh *sig.* falses of doctrine, n. 650.

NOAH [*Noachus*]. That Noah and his sons *sig.* the Ancient Church, n. 644, 650. That by Noah's flood is *sig.* the destruction of the Most Ancient Church, and also the last judgment upon the men of that church, n. 650.

NOON OR MID-DAY, THE SOUTH [*meridies*]. That the south *sig.* where truth is in the light, n. 239. That to grope in mid-day is predicated of those who have no understanding of truth and no will of good, n. 239. That mid-day *sig.* the knowledges of good, and day-light the knowledges of truth, n. 401.

NOPH. See ZOAN.

NORTH [*septentrio*]. That the north *sig.* the false, and also the false from which evil is derived, n. 208. That the north and the south *sig.* where the truth of faith is in obscurity and in clearness, n. 239, 355. That the land of the north *sig.* where the false of ignorance is, n. 239, 433, 721; also, where falses are, n. 355, 433. That by the north is *sig.* what is remote from truths, n. 355. That the north *sig.* the natural and sensual man, and thence the scientific principle, n. 388. That the sides of the north *sig.* truths from celestial good, *ill.* n. 405. That the north from which the evil appeareth *sig.* the false of evil, n. 449. That the north *sig.* the hell where and whence are the falses of doctrine and the falses of faith, n. 539, 817; and smoke from the north *sig.* those falses, n. 539. That the north *sig.* the church which is in falses, n. 650. That the king of the north *sig.* those who are in science from the Word and not in, the life thereof, or those who are in faith alone and not in charity, n. 717.

NOSE, NOSTRILS [*nasus, nares*]. That by the breath and wind of the nostrils, in the supreme sense, is *sig.* divine truth, n. 419. That the nostrils *sig.* perception, n. 427. See **SMELL AND ODOUR**. That by a jewel upon the nose is *sig.* perception of truth from good, n. 577, 923. That the breath of our nostrils *sig.* the life of the perception of good and truth, n. 684. That a hook in the nose *sig.* the extraction of perception, or, properly, the immersion into the corporeal sensual, n. 923.

NOURISHMENT [*nutritio*]. That spiritual nourishment is science, intelligence, and wisdom, n. 386. See **FOOD**.

NOXIOUS [*noxius*]. That noxious is predicated of what is falsified, n. 962.

NUMBER, to NUMBER [*numerus, numerare*]. That numbers multiplied *sig.* the same as the simple numbers from which they exist by multiplication, n. 39, 194, 336, 384, 506, 532, 548, 761, 847, 851. That all numbers *sig.* things or states, with variety according to their relation to other numbers, n. 124, 194, 203, 453. That all numbers in the Word *sig.* somewhat belonging to the thing or state, or somewhat constituent of the church, n. 203, 847. That numbers denote quantity in the natural sense, and quality in the spiritual sense, n. 336, 429, 453, 574. That all numbers in the Word *sig.* somewhat appertaining to the thing treated of, n. 336. That numbers multiplied into themselves, and numbers divided, *sig.* the same with the numbers by which they are multiplied and divided, n. 384, 430, 506, 548, 658, 847, 851, 924. That the simple numbers are significative above all others, and that the greater numbers derive from them their significations, n. 430, 658. That a greater or less number, if from the same origin, has a similar signification, n. 430, 658. That to number *sig.* to know the quality of a thing, n. 453, 841; also, to explore, to arrange and dispose, n. 453, 841; also, to apprehend from a sinister view and evil arrangement, which is to interpret falsely or to falsify, n. 453. That number is predicated of the power of the false, n. 556. That all numbers, in the Word, *sig.* things, and the number itself the quality of the thing treated of, n. 574. That to number the army, &c. *sig.* to arrange truths from good against falses from evil, n. 734. That to be numbered *sig.* to be arranged and disposed into order; also, to be adnumerated or added to, n. 768. That number *sig.* the quality of the truth of faith and thence of intelligence, n. 841, 845, 846; also, the quality of faith separated from life, n. 847. That numbers, in the Word, *sig.* things, and that they are as it were a sort of adjectives conjoined to substantives, adding or determining some quality to the things, concerning which the Word treats, n. 1253.

NUPTIALS, OR A WEDDING [*nuptiæ*]. That heaven and the church are called nuptials, or a wedding, from the marriage of good and truth, n. 675. See **MARRIAGE**. That nuptials,

or a wedding, *sig.* heaven, and the bridegroom the Lord, *sh.* n. 840. That nuptials *sig.* conjunction, n. 1219.

O.

OAK [*quercus*]. That the oaks of Bashan *sig.* the exterior pride of self-derived intelligence, or those who boast from science, n. 410, 514. That the oak *sig.* the natural man; its leaves, the scientifics and knowledges of truth therein, n. 504, 514. That the wood of the oak *sig.* sensual good, n. 1145.

OAR [*remus*]. That oars *sig.* those things of the understanding which are of use to speak by, and which appertain to the sensual man, *sh.* n. 1146.

OATH [*juramentum*]. See TO SWEAR.

OBEDIENCE [*obedientia*]. That obedience alone is a natural affection and not spiritual, and is respectively cold, *sh.* n. 695.

OBDURACY [*obfirmatio*]. That by horrible obduracy is *sig.* confirmation of the heart against the truths and goods of the Word, n. 653.

OBSERVE, to [*observare*]. That to observe *sig.* the intention of perverting, *sh.* n. 780.

OCHIM. That Ochim *sig.* infernal evils, and Iim or Ijim infernal falses, n. 1029.

ODOUR [*odor*]. See also SMELL. That odours correspond with perceptions, hence the incense for the altar of incense was made of fragrant spices, n. 324. See INCENSE, ALTAR. That in the spiritual world the perceptivity of good and truth is made sensible as fragrance from grateful odours, and *vice versa*, n. 324. That fragrant odours correspond to the pleasantnesses and delights which are in the thoughts and perceptions from the delight of spiritual love, n. 324. That an odour of rest *sig.* the perception of peace, n. 324, 365 end. That the odour or smell of Lebanon *sig.* spiritual good and its grateful reception by the Lord, n. 324 end. That odour *sig.* the perception of what is grateful according to the quality of love and faith, n. 324 end. That odour *sig.* perception, and perception is of wisdom, n. 1150.

OFFICERS [*præfecti*]. That officers and rulers *sig.* principles of what is false and evil, *sh.* n. 863.

OFFSPRING [*prognatus*]. That offspring *sig.* those who live according to divine truth; also, that life itself, n. 768.

OG [*Ogus*]. That Og the king of Bashan was of the remains of the Rephaim, n. 163. Concerning his bed which was in Rabbath of Ammon, *ill.* and *sh.* n. 163.

OHOLA AND OHOLIBA, OR AHOLAH AND AHO-LIBAH. That Ohola and Oholiba *sig.* the two churches, the spi-

ritual and the celestial, devastated by evils and falses, n. 315, 555, 654, 724. That Ohola or Samaria *sig.* truths falsified, n. 355. That Ohola and Oholiba *sig.* a tent, and a tent *sig.* the church as to worship, n. 576. That Oholiba or Jerusalem *sig.* the church as to doctrine, n. 827.

OIL [*olehum*]. That oil *sig.* what appertains to love, n. 187, 212, 250. That oil *sig.* the divine good of the divine love, and sanctification by oil the Divine proceeding; for it is the divine good which sanctifies, and the divine truth is what is thence holy, n. 204, 329. That oil *sig.* the good of love, n. 252, 274, 316, 336, 375, 438, 444, 638, 840, and the good of celestial love, n. 324. That the oil used in anointings *sig.* celestial good or the good of love to the Lord, n. 324, 375, 491. That to anoint with oil *sig.* to gift or imbue with the good of love, n. 329, 475. That rivers of oil *sig.* truths proceeding from good, n. 336. That oil also *sig.* the good of the spiritual or internal man, n. 374, 433, 617. That oil and wine *sig.* goods and truths interior, or such as appertain to the spiritual sense of the Word, n. 375. That oil was used in the Jewish church for anointings and inaugurations, the reason thereof, n. 375. That the oil of holiness *sig.* the divine good of the divine love, n. 375, 684, 1150. That a son of oil *sig.* truth derived from good, n. 375. That oil *sig.* the good of love to the Lord, and the good of neighbourly love or charity, n. 375, 675. That oil *sig.* the good of internal affection, and but-ter the good of external affection, n. 537. That oil *sig.* evils of love, n. 695. That an oil-press *sig.* the Word as to the goods of love, n. 695. That oil *sig.* the good of celestial love or good from a celestial origin, and also the good of spiritual love, *ill.* n. 1152.

OINTMENT [*unguentum*]. That ointment *sig.* the good of spiritual love, n. 1151.

OLD-MEN [*senes*]. That old-men *sig.* wisdom, or the wisdom which is of good, n. 270, 315, 324. That the old *sig.* the intelligence of truth, and the honoured wisdom of good, n. 559. That the old man and the full of days *sig.* wisdom, n. 562. That old men [*senes mares*] and old women [*senes mulieres*] *sig.* they who are intelligent from doctrine and the affection of truth, n. 727. That the old-man and the boy *sig.* falses confirmed and not confirmed, n. 863.

OLIVE, OLIVE-TREE, OLIVE-YARD [*oliva, olea, olivetum*]. That the olive-tree or the oil-tree *sig.* the good of love, n. 277, 700; or, celestial good, n. 294, 1145. That the olive *sig.* the good of the church, n. 313. That the shaking of the olive *sig.* vastation, n. 313. That the honour of the olive *sig.* celestial good, n. 324. That olive plants *sig.* truths, and olives *sig.* goods, n. 340. That olives, as fruit, *sig.* the good of love in act, or the goods of love and charity, n. 375, 638. That the olive tree *sig.* what is celestial, and the celestial church, and ce-

lestial goods and truths, n. 403, 638. That the oil-tree *sig.* the perception of good and truth celestial, n. 403; or, the perception of good and thence of truth, n. 730. That the mount of olives *sig.* the divine love of the Lord, n. 405, 422, 638. That the fruit of the tree of honour [or of the olive] *sig.* celestial good, n. 458. That the olive *sig.* the church as to the good of love, and the branches the truths thence derived, n. 532. That an olive-yard *sig.* the church as to good, n. 617. That an olive-yard, the olive-tree, and the olive, *sig.* in an extensive sense, the celestial kingdom of the Lord, and thence the celestial church, n. 638. That a green olive-tree *sig.* the good of love springing up by means of the truth of the Word, n. 638.

OLIVES, MOUNT OF [*mons olivarum*]. See **OLIVE**.

OMNIPOTENT, OMNIPOTENCE, [*Omnipotens, Omnipotentia*]. That Omnipotent or Almighty *sig.* to be, to have life and ability, of Himself, and also that the esse or being, life and ability, of angels and men, is from Him, n. 43, 689, 939, 979. That the Omnipotent *sig.* the Infinite, n. 286. That divine omnipotence *sig.* what is infinite, n. 689. That omnipotence denotes to be, to exist, to be able, and to live, from Himself, n. 939. That God is omnipotent, *ill.* n. 1133.

OMNIPRESENCE AND OMNISCIENCE [*Omnipræsentia and Omniscientia*]. Concerning the omnipresence and omniscience of God, n. 1216 to 1220, 1222 to 1226, 1228.

ONE [*unus*]. That by the number one, when it is predicated of good, is *sig.* what is perfect, consequently also what is genuine, n. 374.

ONE-HUNDRED AND FORTY-FOUR [*centum quadraginta quatuor*]. That by a hundred and forty-four, or by twelve multiplied into twelve, are *sig.* truths from good in their whole complex, n. 430. See **TWELVE**, also **NUMBER**.

OPEN, to [*aperire*]. That to open *sig.* to communicate and conjoin, n. 537. That man opens heaven to himself or opens hell, *ill.* n. 1094.

OPHIR [*Ophir*]. That the best gold of Ophir *sig.* the good of love to the Lord, n. 684.

OPINION [*sententia*]. That to have one opinion *sig.* unanimity, n. 1071.

OPPRESSION, TO OPPRESS [*oppressio, opprimere*]. That oppression *sig.* the destruction of truth by falses, n. 328. That to oppress by nothing *sig.* falsification, n. 328. That oppression *sig.* the want of truth and thence of spiritual good, n. 654.

OPULENT [*opulentus*]. That opulent is predicated of truths, n. 644.

ORB OR GLOBE [*orbis*]. See **WORLD**.

ORDER [*ordo*]. That the laws of divine order are called laws of divine Providence; treated of in ten propositions, n. 1136.

That the supreme in successive order becomes the inmost in simultaneous order, and consequently in series, n. 1309.

ORDINANCES [*statuta*]. See STATUTES. That by the ordinances of the moon and stars are *sig.* all things which are effected in the natural man according to the laws of order, n. 401.

ORDINATION [*ordinatio*]. See ARRANGEMENT.

OVEN [*clibanus*]. That an oven *sig.* truth from the good of love, or the truth of doctrine, n. 504, also, the fabrication of doctrine, n. 540. That an oven *sig.* where spiritual food is prepared, n. 675.

OVER OR UPON [*supra*]. That over or upon *sig.* within, because those things which are superior and supreme in successive order, are interior and inmost in simultaneous order, n. 1309. See ORDER.

OVERCOME, to [*vincere*]. That to overcome *sig.* to receive in heart, n. 109. That to overcome *sig.* to be permanent in the genuine affection of truth, even to the end of life in the world, n. 128, 197, 219, 253. That to overcome *sig.* to conquer in temptations, n. 146, and also, to remain in a state of faith derived from charity, n. 253. That to overcome *sig.* to fight against evils and falses, and to be reformed, n. 1299.

OVERTURNED, to be [*everti*]. That to be overturned *sig.* to perish, n. 411.

OWL [*noctua*]. That by the owl and by the demon of the wood or satyr are *sig.* corporeal and merely natural concupiscences, n. 586. That the daughters of the owl *sig.* falsities or falsified truths, n. 586, 1029, 1129, also sensual affections, *ill.* 650; and the concupiscences of falsifying truths, n. 714. That owls *sig.* those who for truths see falses, n. 714.

OX [*bos*]. That the ox *sig.* natural good, or the good of love in the natural man, or the good of the natural man or principle and its affections, n. 304, 340, 537, 548, 600. That oxen *sig.* natural affections, n. 548, 617. What is *sig.* by the five yoke of oxen in Luke xiv. 19, n. 548. That oxen and heifers *sig.* the affections of the natural man corresponding to those of the spiritual man, n. 650. That herds of oxen *sig.* the things appertaining to the natural man in their whole complex, n. 650. That oxen, or the mighty, *sig.* the affections of the natural man, n. 650. That the fatling or ox *sig.* the affection of the natural man, n. 780. That the ox and ass *sig.* the affection of good and truth natural, n. 1022.

P.

PALACE [*palatium*]. That palaces *sig.* those things which are of doctrine, n. 391. That the walls of palaces *sig.* all truths

of defence, n. 391. That a palace *sig.* the whole church as to truths from good, n. 410. That the palace which shall be a wilderness *sig.* the church devastated, n. 410. That palaces *sig.* the more noble goods of truth, when houses *sig.* goods, n. 453. That palaces *sig.* all things of thought and affection, n. 555. That palaces *sig.* the more interior and thence more sublime things of the human mind, n. 652. That palaces, in the opposite sense, *sig.* falses themselves, n. 675. That a palace is a representative of the understanding, in which truths are in a beautiful form, *sh.* n. 724. That a palace *sig.* the understanding of spiritual truth, n. 724. That palaces of ivory *sig.* truths from the rational man, or rational truths, n. 1146.

PALE, PALENESS [*pallidus, pallor*]. That pale *sig.* evil of life and the false thence derived, n. 381. That paleness *sig.* the absence and deprivation of spiritual life, n. 381. That paleness *sig.* the affection of the love of good extinguished, n. 721.

PALM [*palma*]. That a palm or palm-tree *sig.* spiritual good or the good of truth, which is the good of charity, n. 277, 258. That by having palms in their hands is *sig.* that the good of truth was in them, or that they were in the good of truth, *ill.* and *sh.* n. 458. That palms, in the supreme sense, *sig.* the divine wisdom of the Lord, n. 458. That to flourish as a palm *sig.* the fructification of good, n. 458. That the palm *sig.* joy of heart originating in spiritual good, n. 458.

PALMER-WORM [*eruca*]. That the palmer-worm *sig.* the false which destroys, or the false destroying good, n. 403, 638.

PAPS [*ubera, mammae, mamillae*]. That the paps and breast *sig.* love, and, in an eminent sense, divine love, or divine good proceeding from the Lord, *ill.* and *sh.* n. 65. That the paps *sig.* spiritual love and the breast the good thereof, n. 65. That by the paps of consolations is *sig.* the divine good, n. 365. That the paps *sig.* truths from the good of charity, and, in the opposite sense, *sig.* falses from evil, n. 710. That dry paps *sig.* no more truths from any good, n. 710.

PARACLETE [*Paracletus*]. See COMFORTER. That the Paraclete, the Spirit of truth, *sig.* the Divine proceeding from the Lord, which is the divine truth, n. 635.

PARADISE [*paradisus*]. That Paradise *sig.* the knowledges of good and truth, and intelligence thence derived, n. 110. That the paradise of God *sig.* heaven, and also the church, n. 110, 988.

PARENTS [*parentes*]. That parents *sig.* the goods and truths of the church, n. 315.

PARMOS [*Parmos*]. That the island of Parmos [or rather Patmos, Πάρμος] *sig.* a place or state in which John could be illuminated, n. 50.

PARTRIDGE [*perdix*]. That the partridge *sig.* those who learn many things from the Word and from doctrine, but not for the sake of the uses of life, n. 721.

PASSAGE [*transitus*]. That a passage *sig.* opening and free reception, n. 727.

PASS THROUGH, *to* [*transire*]. That to pass through is predicated of truths, n. 417.

PASSION OF THE CROSS [*passio crucis*]. That the passion of the cross was the last temptation of the Lord, by which He fully subjugated the hells and glorified His Humanity, n. 476.

PASTOR [*pastor*]. See **SHEPHERD**.

PASTURE [*pascuum*]. That pasture *sig.* the reception of good and truth from the Lord, n. 280. That a pasture of flocks, in the opposite sense, *sig.* the nourishment of evil from falses, n. 410. That pasture *sig.* instruction, or the truths in which man is instructed, n. 482. That the good pasture *sig.* knowledges of truth and good from the Word, n. 632. That pasture, the same as grass *sig.* spiritual nourishment, and thence science, intelligence and wisdom, n. 644. See **GRASS**. That pastures *sig.* the knowledges of good and truth from the Word, n. 730. That the pastures of the wilderness *sig.* the knowledges of good and truth from the Word adulterated, *sh.* n. 730.

PATH [*semita*]. That paths and ways *sig.* the goods of life and the truths of faith, n. 365. See **WAYS**. That paths *sig.* the precepts of life, n. 734.

PATIENCE [*patientia*]. That the patience of the saints *sig.* the temptation of the faithful, n. 813, 893. That patience *sig.* temptations, n. 893, 897, also persecutions, n. 893.

PEACE [*pax*]. That peace *sig.* the delight of the good of innocence and love, n. 22. That messengers of peace *sig.* the goods of doctrine, n. 336. That peace *sig.* the inmost principle of good, n. 336. That peace also *sig.* the celestial delight which intimately affects with beatitude every good; and that it thence *sig.* heaven and eternal felicity, n. 340. That peace *sig.* the good of love to the Lord, and thence all things appertaining to the church, n. 355. That peace, in the supreme sense, *sig.* the Lord, and thence heaven and life eternal; specifically, the delight of heaven originating in conjunction with the Lord, n. 365. That peace is predicated of the conjunction of good and truth, n. 365. That the judgment of peace *sig.* the conjunction of truth with good, n. 365. That the seed of peace *sig.* the truth of heaven and the church, n. 695.

PEARL [*margarita*]. That pearls *sig.* knowledges, also truths themselves, n. 444, 840. That the one precious pearl *sig.* the knowledge and acknowledgment of the Lord, n. 840, 863, 1044, 1325. That to buy that pearl *sig.* for a man to procure to himself that divine truth, n. 840, 1044. That pearls *sig.* the truths of heaven and the church, n. 863. That pearls *sig.* the knowledges of good and truth, and, in the opposite sense, the science of evil and the false, n. 1044. That pearls *sig.* the knowledges of good, or good by which truths are procured, n. 1142.

That twelve pearls *sig.* the knowledges of things good and true in their whole complex, n. 1325.

PENNY [*denarius*]. That a penny *sig.* the price of estimation, as denoting its being of no account. This piece of [Roman] money being the smallest of all, is used to denote the least price, and here denotes as it were no price or estimation; n. 374.

PEOPLE [*populus*]. That peoples *sig.* those who are in truths or in falses of doctrine, and, abstractedly, truths or falses; and that nations *sig.* those who are in goods or evils of life, and, abstractedly, goods or evils, n. 175, 204, 316, 330, 401, 405, 406, 455, 650, 657, 684, 706, 863, 872, 923, 1077. That the people of the land, in the opposite sense, *sig.* falses of the church, n. 219. That the rich of the people *sig.* those who abound in truths, n. 236. That people *sig.* those who are in the spiritual kingdom of the Lord, and nations *sig.* those who are in His celestial kingdom; thus those who are in spiritual good and those who are in celestial good, n. 331, 625. That the people of Jehovah *sig.* those who are in spiritual good, n. 340. That people *sig.* those who are in truths from good, n. 365, 1107. That people *sig.* the church as to truths, thus the truths of the church, n. 376. That people also *sig.* goods where a different word is used in the original tongue, *ill.* n. 406. That people also *sig.* those who are in falses of doctrine from ignorance, n. 455. The willing people *sig.* those who are in the goods of truth, n. 537. That the people of the age *sig.* those who were of the most ancient church just before the deluge, and who were above all others in falses of a direful nature, n. 538. That people *sig.* those who are in the falses of evil, n. 684. That people *sig.* those who are in truths, and thereby in good, and nations *sig.* those who are in good and thence in truths, n. 696. That my people *sig.* those who are in truths, and by truths in the good of life, n. 1107.

PERDITION [*interitus*]. That to go into perdition, when predicated of the Word, *sig.* not to be acknowledged but rejected, n. 1055.

PERFECTNESS [*integrum*]. That perfectness is predicated of good, and uprightness of truth, n. 365. That the days of the perfect *sig.* the states of those who are in good and thence in truth, n. 386.

PERFIDIOUSLY [*perfade*]. That to act perfidiously *sig.* to act against revealed truths, n. 710.

PERGAMOS. That the church in Pergamos *sig.* those within the church who are in temptations, n. 130.

PERSECUTE, to [*persequi*]. That to persecute *sig.* to reject and calumniate, n. 758.

PERSUASIVE PRINCIPLE [*persuasivum*]. Concerning the nature and quality of the persuasive principle, or the faculty of persuasion, which appertains to the spirit of the sensual man, and is *sig.* by a scorpion, n. 543. See SCORPION. That the per-

suasive faculty is of such a nature, as to take away from the understanding the light of truth, and to induce infernal darkness, n. 548, 549. That the persuasive principle is infatuating and suffocating, n. 544, 549. That the persuasive principle resides in the sensual principle, which is the ultimate of the natural life, n. 556. That persuasion, in the world of spirits, is severely prohibited, *ill.* n. 557.

PERVERSTY [*perversitas*]. That perversity *sig.* the evil of the false, n. 329.

PESTILENCE [*pestis*]. That the pestilence *sig.* consumption from the destruction of truth, n. 131, 175. That the pestilence *sig.* the consumption and deprivation of spiritual life, n. 386, also the vastation of all good and truth, n. 654. That the pestilence *sig.* infections from falses, n. 734.

PETER [*Petrus*]. That Peter among the apostles represented and thence *sig.* truth or faith, n. 8, 9, 250; or, truth from good, or faith from charity, n. 9, 19, 209, 314, 333, 411, 434, 443, 746. That Peter *sig.* the truth or faith of the church, n. 195, 411. What is *sig.* by the keys given to Peter, n. 209. The reason why Peter is called a rock, and Cephas, n. 411. That Simon son of Jonas *sig.* truth from good, or faith from charity, n. 411, 443, 820. That Peter *sig.* the same as Reuben, n. 434. See **REUBEN**. That Peter, when named Simon, *sig.* faith in the will, or obedience, n. 443. That Peter, when named Simon son of Jonas, *sig.* the faith which is the affection of truth, n. 443, 820. That Peter is named from Petra, a rock, and *sig.* truth and faith, and, in the opposite sense, the false and no faith, n. 411, 433, 820. That Peter, James, and John, in their series *sig.* the first and primary essentials of the church, namely truth in the understanding, truth in the will, and truth in the act, or faith, charity, and good works, n. 444, 785, 820. That Peter represented faith in both senses, faith from charity and faith without charity, which is the faith of what is false, n. 740, 746, 812, 820. That Peter *sig.* truth derived from good, which is from the Lord, and, in the opposite sense, truth separate from good, n. 820. What is *sig.* by Peter when he was young and when he was old, n. 820.

PHAROAH [*Pharao*]. See **EGYPT**. That Pharoah king of Egypt *sig.* the scientific principle applied to falses, n. 372, 538, or, the natural man and its scientific principle separate from the spiritual man, n. 308, 401, 557. That by Pharaoh is *sig.* the same as by Egypt, viz. the natural man and what is scientific therein, n. 513, 714. That Pharaoh and his host *sig.* those who are in the falses of evil, and the sea Suph in which they were drowned, the hell where those falses are, n. 538. That the house of Pharaoh *sig.* the natural man as to the scientifics therein, n. 540. That Pharaoh king of Egypt is called Ashur, the reason thereof, n. 654. That Pharaoh and all his multitude *sig.* the

natural man and every scientific therein, n. 654. That Pharaoh king of Egypt *sig.* the natural and sensual man, n. 714.

PHILADELPHIA [*Philadelphia*]. That the church in Philadelphia *sig.* those who are in the faith of charity, n. 203, thus those who are principled in neighbourly love, and are thence in faith, which love is spiritual love; and hence it is said to the angel of this church, "thou hast some power," n. 209.

PHILISTINES, PHILISTEA [*Philisthæi, Philisthæa*]. That the Philistines *sig.* those who are in the doctrine of faith alone, or faith without charity, n. 275, 406, 619, 700. That Philistea *sig.* truth without good or faith without charity, n. 315, 727. That the Philistines *sig.* those who have falsified the truths and goods of the Word, n. 433. That the sea of the Philistines where Tyre and Sidon were, *sig.* the knowledges of truth and good from the literal sense of the Word, n. 518. That the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, *ill.* n. 817. That the Philistines were not subjugated like the other nations of the land of Canaan, the reason thereof, n. 817. That Philistea *sig.* the church, or those in the church who are in truths from the literal sense of the Word, or from other revelation, and yet in filthy loves, *ill.* n. 817. That the daughters of the Philistines *sig.* the affections of what is false, n. 817. That Dagon represented the religious principle of the Philistines, *ill.* n. 817.

PHYLACTERIES [*philacteria*]. That phylacteries, which were upon the hands, *sig.* goods in outward form, n. 395.

PIERCE, *to* [*transfigere*]. That to pierce, when spoken of the Lord, *sig.* those who are in falses from evil and deny the Lord, for such kill and pierce Him in themselves, n. 38.

PIGEON [*columba*]. See DOVE.

PILLAR [*columna*]. That a pillar *sig.* divine truth sustaining, n. 219. That pillars *sig.* truths of an inferior degree, because they sustain those of a superior degree, n. 219, 597. That a pillar of iron *sig.* truth sustaining the doctrine of truth, n. 219. That to appoint signs and to place pillars *sig.* instruction in such things as are fundamental of the church, n. 219. That to establish or strengthen the pillars of the earth *sig.* to support with truths upon which the church is founded, n. 219. Concerning the two pillars in the porch of Solomon's temple, called Jachin and Boaz, n. 219 end. That the pillars of the earth *sig.* the truths of the church, n. 304.

PILOT [*gubernator seu nauclerus*]. That pilots *sig.* those who are wise by knowledges from the Word, n. 514, 1170. That pilots also *sig.* all who bring and communicate the knowledges of truth and good appertaining to the church, n. 637.

PINE TREE [*tæda*]. See FIR.

PINE AWAY, *to* [*contabescere*]. That to pine away (as by

a consumption) is predicated of spiritual life when it perishes, n. 617, or when truth and charity die away, n. 633.

PIT [*fovea*]. That to send down into the pit *sig.* immersion into falses, n. 315. That the pit *sig.* damnation, n. 328. That the digging out of the pit *sig.* good from the Lord, n. 411. That the pit *sig.* the Word where truths are, n. 411, 537. That pits *sig.* the falses of evil, n. 419, 455, 475. That pits *sig.* doctrinals, n. 483, 537, 644. That broken pits *sig.* doctrinals which do not cohere, n. 483. That the pit *sig.* the inferior [or lower] earth, n. 537, also, the infernal false, n. 537. That pits in which are no waters *sig.* doctrinals in which are no truths, n. 644. That a pit of salt *sig.* the devastation of all truth, n. 653. That the pit of devastation *sig.* the false of doctrine, n. 666. That pits *sig.* falses of doctrine, n. 684.

PITCH [*pix, bitumen*]. That burning pitch *sig.* all evil originating in the love of self, n. 304. That pitch [*bitumen*] *sig.* the false from evil conjoining, n. 540.

PLACE [*locus*]. That place *sig.* state of life, *ill.* n. 731. That the quality of every one in the spiritual world is known from the place where he dwells, and the place where he dwells is also known from his quality, n. 731. That to prepare a place *sig.* to provide heaven according to the state of life, *ill.* and *sh.* n. 731.

PLAGUE [*plaga*]. That plagues *sig.* such things as destroy spiritual life with men, consequently the church, and which have reference to the cupidities arising from the loves of self and the world, n. 584, 646, 949, 1109, 1124. That plagues, or the seven plagues, *sig.* the evils and falses which have devastated the church, n. 928, 949, 957, 960, 985. That the plague of hail *sig.* the false in the greatest degree infernal, n. 1027, 1028. That plagues *sig.* falses from evil, *ill.* n. 1109.

PLAIN, *a* [*planities*]. That a plain *sig.* the ultimates of the Word as to doctrine, n. 411; also, the ultimates of the church, or those who are in ultimate truths and goods, being natural and sensual and but little spiritual, n. 422. That a plain *sig.* good and truth in the natural man, n. 449. That hence they who are in the ultimate heaven dwell in plains below the mountains and hills, n. 449. That the plain *sig.* the interior things of the natural and sensual man, and the sea the exterior things thereof, n. 513. That the plain of the wilderness *sig.* where there is no intelligence, n. 518.

PLANT, *to* [*plantare*]. That to plant a vineyard *sig.* to establish the church, n. 734. That to plant and build *sig.* to confirm and to live in, n. 840.

PLATTER OR PLATE [*patina*]. That a platter or plate *sig.* good, the same as food or meat, n. 794. See **FOOD**.

PLEASANT THINGS [*desiderabilia*]. See **DESIRABLE THINGS**.

PLOUGH, to, AND PLOUGH-SHARE [*arare, ligo*]. That

to plough for sowing *sig.* to learn, n. 374. That to plough with oxen *sig.* the will of good, n. 519. That plough-shares *sig.* the goods of the church cultivated by truths, n. 734. That a field tilled by the plough *sig.* the church as to the good of life, n. 734.

POISON [*venenum*]. That the poison of dragons and the gall of asps *sig.* what is enormously false, as existing from the falsified truths of the Word, n. 433. That the poison of the reptiles of the earth *sig.* falsities from the sensual man, which subtly pervert truths by fallacies, n. 650.

POMEGRANATE [*malogranatum, malus punica*]. That the pomegranate *sig.* the principle of knowledge and perception in general, and specifically the knowledges and perceptions of good and truth, n. 374, 403. That the pomegranate-tree *sig.* truth and good sensual, which is the ultimate of the natural, n. 458.

PONDER, *to* [*expendere*]. That to ponder, or he that pondereth, denotes wisdom, n. 453.

POOL [*stagnum*]. See LAKE. That the fish-pools that were in Jerusalem *sig.* the Word in the sense of the letter, n. 239. The fish-pool Siloam, see SILOAM.

POOR [*pauper*]. See also NEEDY. That the spiritually poor *sig.* those who acknowledge in heart, that man of himself knoweth nothing, and that all knowledge, understanding and wisdom are from the Lord, n. 118; and that the same is *sig.* by the poor and needy, n. 118. That the poor also *sig.* those who have not the Word, or are not in truths, and yet desire truths, n. 118, 236, 817, 836. That the poor also *sig.* those who are in no knowledges of good, or who are not in goods because not in the knowledges thereof, n. 238, 242. That the poor also *sig.* those who are in ignorance of truth, and yet desire to be instructed, n. 412. That the poor and needy *sig.* those who are in defect of good from ignorance of truth, and yet in the desire of good and truth, n. 481, 483.

POPE [*papa*]. That the edicts of the popes, for the most part, are from hell, *ill.* n. 1033.

POPE BENEDICT THE XIV. A scandal uttered by him in the spiritual world, n. 114. That this pope arrogated to himself what was divine, even after death, and was cast into hell, n. 114 end.

POPLAR [*populus*]. That the wood of the poplar *sig.* natural good, n. 1145.

POSSESSIONS [*facultates*]. That by a man's possessions, or substance, in the Word, are *sig.* spiritual riches and wealth, which are knowledges from the Word; and, in an opposite sense, all things which are from self-derived intelligence, *ill.* and *sh.* n. 236. That to renounce all his possessions, or all that he hath, *sig.* to attribute nothing of intelligence and wisdom to himself, *sh.* n. 236.

POTENT, POTENCY [*potens, potentia*]. That the potent

or powerful *sig.* the truths which constitute the natural or external mind, n. 408. That potency or power *sig.* validity, n. 783. See POWER.

POTTER'S VESSEL [*vasa fictilia*]. That a potter's vessels *sig.* those things in the natural man, which are from self-derived intelligence, n. 177. That a potter's vessel *sig.* the false or the true, n. 177.

POVERTY [*paupertas*]. That poverty *sig.* acknowledgment of the heart that man of himself knoweth nothing, n. 118. See POOR. That misery and poverty *sig.* a defect of the knowledges of truth and good, n. 238.

POUND [*mina*]. That pounds *sig.* the knowledges of truth and good from the Word, n. 193. That a pound, which was silver, and money, *sig.* the knowledges of truth, and the faculty of perceiving them, n. 675.

POWER OR STRENGTH [*potentia, potestas, virtus*]. That to sit at the right hand of power, when spoken of the Lord, denotes His omnipotence, n. 36. That to have power *sig.* power from the Lord against evils and falses, n. 209. That power also denotes salvation, because all divine power respects salvation as an end, *ill.* and *sh.* n. 293. That the power of darkness *sig.* to claim the Lord's power, or to claim power over the Lord himself, n. 293. That power, when predicated of the Lord, denotes omnipotence, n. 338, 346, 405, 467, 1093, 1198. That all power appertains to the divine good by the divine truth, or to truth from good, n. 346, 408, 652, 783, 850. That power [*potestas*] denotes effect, n. 384. That power is predicated of truth from good, or is attributed to good by truths, n. 405, 431, 433, 467, 652, 776. That all power is in ultimates, or in truths from good which are in the natural man, n. 408. That all power is in ultimates, inasmuch as the Divine [principle] is therein in its fulness, n. 408. That divine power is by truth from good in the natural principle, the reason thereof, n. 440. That power [*virtus*] *sig.* the potency of divine truth, n. 644. Concerning the infinite power of the Lord, in six propositions, n. 726. That the powers [*virtutes*] of the heavens *sig.* divine truth as to potency, n. 741. That power or authority [*potestas*], when predicated of the Lord, *sig.* the salvation of the human race, n. 745. That great power *sig.* strength and corroboration, n. 783. Concerning those who procure to themselves power by means of the Word, *ill.* n. 783. That power *sig.* domination, n. 803. That strength [*virtus*] *sig.* power [*potentia*], n. 1096.

PRAISE, *to*, PRAISE [*laudare, laus*]. That to announce praise *sig.* worship from externals, n. 406. That to praise *sig.* to worship, n. 419. That praise is predicated of the truth of good, n. 455. That to praise God *sig.* to confess and worship Him, n. 1210.

PRAY, *to*, PRAYER [*orare, oratio*]. That to pray always

sig. to prepare themselves, n. 187. That prayers, or prayers of the saints, *sig.* worship from spiritual good, or from love, n. 324, 325, 493. That praying, or prayer, is the effect of spiritual life, n. 325. That by prayers, in the Word, are understood truths from good, for these are what pray in man, n. 493. That to pray *sig.* intercession, n. 644. That to pray *sig.* all the truth which a man thinketh and speaketh; and to do alms *sig.* all the good which a man willeth and doeth, n. 695. That they who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 1354.

PRECEPTS OR COMMANDMENTS [*precepta*]. That the precepts or commandments of Jehovah *sig.* the essential truths of heaven and the church, n. 576. That precepts or commandments *sig.* the laws of internal worship; and statutes the laws of external worship, n. 392, 696. Concerning the ten commandments, n. 948, 949, 1024 to 1028. Concerning the first commandment, n. 950, 951, 952, 954 to 957. Concerning the second commandment, n. 959, 960, 962, 963. Concerning the third commandment, n. 965. Concerning the fourth commandment, n. 966. Concerning the fifth commandment, n. 967, 969 to 979. Concerning the sixth commandment, n. 981 to 986, 988 to 993, 995 to 1010. Concerning the seventh commandment, n. 1012 to 1017. Concerning the eighth commandment, n. 1019, 1020. Concerning the ninth commandment, n. 1021. Concerning the tenth commandment, n. 1022. That the ten commandments, or ten words, *sig.* all things of the Word, and thence all things of the church, in a summary complex, *ill.* n. 1024. That in each commandment there are three interior senses, n. 1024.

PRECIOUS THINGS [*pretiosa*]. That the precious things of the earth *sig.* the spiritual goods and truths appertaining to the church, n. 295, 448. That the precious things of heaven *sig.* divine truths spiritual, n. 448. That the precious things of the sun *sig.* truths from the celestial kingdom, n. 448. That the precious things of the months *sig.* truths from the spiritual kingdom, n. 448. That the spiritual affections of truth are called precious when the truths are genuine, n. 684.

PRECIPITATE, *the* [*præcipitantes*]. That the precipitate *sig.* those who easily catch at and believe the things that are said, and consequently falses also, n. 455.

PRESENCE AND ABSENCE [*præsentia et absentia*]. That similitude of affection and of thought thence derived causeth presence, and dissimilitude causeth absence: all distances in the spiritual world are from this origin, n. 628. That the presence of the Lord in the universal heaven and in the universal church is perpetual, *ill.* n. 850. That spirits were present according to the quality of the garments, n. 951.

PRICE [*pretium*]. That not for price neither reward *sig.* gratis from divine love, n. 706.

PRIDE [*superbia*]. That pride *sig.* the love of self, n. 653; also, the love of the false, n. 675.

PRIEST [*sacerdos*]. That priests *sig.* those who are in the good of love from the Lord, consequently those who are in His celestial kingdom; and kings *sig.* those who are in truths from good, consequently those who are in the Lord's spiritual kingdom, n. 31, 684, *sh.* n. 1265. That the priesthood *sig.* the good of love, n. 31. That priests are called ministers because they represented the Lord as to the good of love, n. 155. See **TO MINISTER**. That priests *sig.* the Lord as to divine good, n. 155. That priests, in an opposite sense, *sig.* goods adulterated, n. 219. That by a priest is *sig.* he who teacheth, n. 237. That priests *sig.* goods, abstractedly from persons or in persons, from the Lord, n. 333, 1262. That a priest and prophet *sig.* the doctrine of good and truth, n. 376. That a priest *sig.* one who leadeth to a life according to divine truth; and a prophet *sig.* he who teacheth it, n. 624. That priests *sig.* the goods of the church, and princes the truths thence derived, n. 637, 700. That the chief priests and scribes *sig.* the adulterations of good and the falsifications of truth, n. 655. That priests *sig.* the goods of doctrine, n. 659. That priests *sig.* the goods of love, which are goods of life, n. 725. That the high-priest represented the Lord as to divine good, n. 768. That the celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom; and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* n. 1265.

PRINCE [*princeps*]. See also **KING**. That princes *sig.* what is primary in relation to truth, or primary truths, n. 29, 280, 315, 412. That the prince of the kings of the earth *sig.* the Lord with respect to divine truth, n. 29. That princes and sons of a king *sig.* those who are in truths, or primary truths, and, in an opposite sense, those who are in falses, or primary falses, n. 195, 540. That the prince *sig.* truths primarily subservient, n. 237. That the princes of Israel *sig.* primary truths, and, in an opposite sense, primary falses, n. 280, 540. That the prince of the host *sig.* the Lord as to the Divine Human, n. 316. That the princes of the earth *sig.* the principal truths of the church, also the affections of truth, n. 329, 617. That the princes of the sea *sig.* primary scientific truths, n. 395, also the knowledges of truth and those who are in them, n. 687.

PRISON [*carcer*]. That prison *sig.* hell, n. 1015.

PROCLAIM, *to* [*prædicare*]. That to proclaim with a great voice *sig.* exploration from influx of the Lord, n. 302. See **TO EVANGELIZE**.

PRODUCE, PRODUCT, PRODUCTION [*proventus, productum*]. That produce and product *sig.* the things which

flow forth, n. 448. That produce [of the earth] *sig.* the truth of doctrine and the understanding of truth, also the multiplication of the truth of good, n. 644. That the produce of the earth *sig.* works of the good of charity, n. 695. Concerning the production of truth from good, and also of the false from evil, n. 920.

PROFANATION [*prophanatio*]. That to profane is to believe in God, the Word and eternal life, and still to live contrary to them, n. 232, 375. That the lot of profaners in the other life is of all others the worst, n. 232; their lot described, n. 233, 375. That the last judgment being accomplished, it can now be provided by the Lord that profanations may not take place, n. 375. That profanations are interior and exterior, n. 962. That profanations are the perversions of holy things, or the conversions of goods into evils and of truths into falses, n. 1045. That profanations are called abominations, *ill.* n. 1045. Concerning the first and most grievous profanation, n. 1047, 1049, 1050, 1051. Concerning the second kind of profanation, n. 1053 to 1057. Concerning the third kind of profanation, n. 1058, 1059. Concerning the fourth kind of profanation, n. 1061, 1062, 1063. Concerning the fifth kind of profanation, n. 1064. That when truth and the false are commixed, profanation takes place, *sh.* n. 1116.

PROLONG, to [*prolongare*]. That to prolong, when predicated of the Lord, *sig.* eternal duration, n. 768. That to prolong is predicated of good, n. 900. That prolongation of days *sig.* the felicity of life eternal, n. 966.

PROPHECY, to, AND **PROPHECY** [*prophetare et prophetia*]. That prophecy *sig.* doctrine from the Word, n. 14. That to prophecy *sig.* to teach the Word and doctrine from the Word, n. 624; also to teach and reprove, n. 624; and also to teach and to be taught, n. 636.

PROPHET [*propheta*]. That prophets *sig.* those who teach truths, or the truths of doctrine, and, abstractedly from persons, the truths themselves, or the doctrine of truth and intelligence, n. 100, 102, 131, 141, 160, 223, 236, 237, 329, 372, 376, 386, 391, 395, 409, 419, 537, 577, 624, 653, 655, 659, 695, 706, 805, 866, 975, 1179, 1193. That the prophets were called Seers, the reason thereof, n. 53. That false prophets *sig.* those who teach falses as if they were the truths, n. 195, 866. That by all the prophets in the Word are *sig.* the doctrines of divine truth, n. 219, 644. That prophets represented the Lord as to the doctrine of divine truth, consequently as to the Word, n. 375, 624, 811, 866, 999. That prophets, in the opposite sense, *sig.* falses of doctrine, n. 419, 483. That a prophet *sig.* the doctrine and thence the science of truth, and, in the opposite sense, the doctrine and thence the science of what is false, n. 559, 652. That by a prophet, in the supreme sense, i. *sig.* the Lord as to the Word; in a respective sense, one that teacheth the Word;

and, in an abstract sense, the Word itself and doctrine from the Word, n. 624, 653. That by prophets are also *sig.* all who are led by the Lord, whether they teach or not, n. 624. That by prophets, in the opposite sense, are *sig.* the perversions and falsifications of the Word and the falses of doctrine, n. 624. That servants the prophets *sig.* truths of doctrine, n. 695. That the judge and prophet *sig.* the doctrine of good and truth, n. 727. That foolish prophets *sig.* falses of doctrine from the Word falsified, n. 734. That the false prophet *sig.* the doctrine of the false from the truth of the Word falsified, n. 999. That a prophet, in the supreme sense, *sig.* the Word, n. 999. Concerning the two states of the prophets, the one in which they wrote the Word, the other when they saw those things which are in heaven, *ill.* and *sh.* n. 1348. That by the false prophet is meant the beast from the earth, and that that beast *sig.* the clergy who are in faith alone, *sh.* n. 1246.

PROPI TIATORY [*propitiatorium*]. That the propitiatory *sig.* the removal of falsities originating in evil loves, and thence reception and hearing, n. 700.

PROPRIUM [*proprium*]. That the Lord is not conjoined with the proprium of man, but with what is His own appertaining with man, n. 254, 617. That the proprium of man is nothing but evil; and that when man is in humiliation, then he is removed from his proprium, n. 291, 401, 537, 617. That the voluntary proprium of man is evil, and the intellectual proprium of man thence derived is the false, n. 318, 585, 646. That the proprium of every one resideth in the sensual and natural man, and not in the spiritual man, n. 355, 483. That the proprium of man is the hereditary nature, which is nothing but evil successively heaped together and condensed, n. 585, 864, 1032. In what manner man is gifted with a new proprium, as it were, by the Lord, as well voluntary as intellectual, n. 585. That man can be elevated above or from his proprium, *ill.* n. 646, *ill.* 1032. That when the proprium of man is consulted the false principle answereth, *ill.* n. 727. That the proprium, or his own, *sig.* the evil of the will, and a lie *sig.* the false thence derived, n. 740. That the proprium of man is natural love separate from spiritual, n. 817.

PROTECTION [*tutela*]. That the evil equally as the good are under the protection of the Lord, *ill.* n. 643. That every one is so far under the protection of the Lord, as he abstaineth from doing evil, *ill.* n. 643.

PROVIDENCE [*Providentia*]. Concerning the laws of divine Providence which are laws of order, in ten propositions, n. 1136, 1138, 1139, 1141 to 1148, 1150 to 1156, 1158, 1159, 1160, 1162 to 1168, 1170, 1171, 1173 to 1177, 1179, 1180, 1182, 1183, 1185 to 1191.

PRUNING-HOOKS [*cultri putorii*]. That pruning-hooks *sig.* the truths of doctrine, n. 734.

PSALMS [*psalmi*]. That the Psalms of David were called Psalms from playing on the psaltery, [*psallere*], and also songs from singing, n. 326.

PSALTERY OF TEN STRINGS [*decachordium*]. See **MUSICAL INSTRUMENTS**.

PUBLICANS AND SINNERS [*publicani et peccatores*]. That the publicans and sinners signify the nations or gentiles which received the Lord, imbibed His precepts, and lived according to them, n. 617.

PUNISHMENT [*pæna*]. That to avert the evil of punishment would be contrary to order; the reason thereof, n. 638. That the internal of man is not amended by punishments, n. 1133.

PURE [*purus*]. That the pure in heart *sig.* those who are in the good of love, n. 340.

PURIFICATION [*mundatio*]. That the purification of the Jews *sig.* purification from sins, n. 376. That man cannot be purified from evils and thence from falses, unless the unclean things that are in him emerge even into the thought, and are there seen, acknowledged, discerned, and rejected, n. 580.

PURPLE AND BLUE [*purpura et hyacinthum*]. That purple and blue *sig.* the celestial love of good and truth, n. 195. That purple *sig.* genuine good, n. 236; also, the celestial love of truth, n. 652. That purple *sig.* good from a celestial origin; also the diabolic evil, which is opposite thereto, n. 1042, 1143, 1166. That purple has relation to the celestial knowledges of good, n. 1042.

PURSE [*crumena*]. That a purse and scrip *sig.* spiritual knowledges, thus truths, n. 131.

PYROPUS [*pyrepus*]. See **SARDIUS**.

Q.

QUAILS OR SELAV [*coturnix seu selav*]. That the flesh of quails *sig.* natural nourishment, n. 750.

QUARTERS OF THE WORLD [*plagæ mundi*]. That the east and the west *sig.* where the good of love is clear and obscure, and the north and the south, where the truth of faith is in obscurity and in clearness, n. 239, 355, 401, 422, 724. That the four quarters of the earth *sig.* all the truths and goods of the church, and, in the opposite sense, all the evils and falses, n. 304, 417. That the four corners of the earth have the same signification, n. 304, 417. That by expanding towards the east and the west is *sig.* the fructification of good; and by expanding towards the north and south is *sig.* the multiplication of truth, n. 340.

That they who dwell in the eastern quarter in the spiritual world are in celestial or interior good, and they who dwell in the western quarter are in natural or exterior good, n. 406, 417, 422, 1310. That from the south even to the north *sig.* all things of the church from first principles to last or from interiors to exteriors, n. 412. That they who dwell in the southern quarter of the spiritual world are principled in the clear light of truth, and they who dwell in the northern quarter in the obscure light of truth, n. 417, 422, 1310, 1315. That the four quarters in the spiritual world are determined from the sun there which is the Lord, and where the sun is there is the east, opposite thereto is the west, to the right is the south, and to the left the north, n. 422, 1311, 1315. That there are quarters in the spiritual world which are under the auspices of the Lord as a moon, and are distant about thirty degrees from those which are determined by the sun, n. 422. That the quarters east and west involve the north and south, by reason that all who are in good are also in truths, n. 422. That all things in the spiritual world are arranged according to the quarters there, n. 422. That the men of the church, with respect to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north, of the spiritual world, *ill.* n. 1315. Concerning the turning of the angels to the Lord as a sun, and then towards the quarters, n. 1341.

QUEEN [*regina*]. That a queen *sig.* heaven and the church, n. 684, 1120.

QUICKLY OR SHORTLY [*cito*]. That quickly or shortly *sig.* certainly, or what is certain and full, n. 7, 106, 216, 680, 1346, 1350, 1352. That to come quickly, when predicated of the Lord, *sig.* visitation, n. 144. That quickly and speedily *sig.* a state of affection, and thence of thought, which is present, consequently certain and full, n. 216. That to come quickly *sig.* certainly at hand, and coming to pass, n. 680. That near, or at hand, *sig.* nearness or propinquity of state, not nearness or propinquity of time, *ill.* n. 1350. See NEARNESS, AFAR-OFF.

QUIVER [*pharetra*]. That a quiver *sig.* the Word, and also doctrine from the Word, n. 357, also doctrine from truths, the same as a bow, n. 724. See BOW.

R.

RABBAH. That the sons of Rabbah *sig.* the affections of truth in the natural man, n. 435. That the daughters of Rabbah *sig.* those who are in natural good and falsify the truths of the church, n. 637.

RABBI. That rabbi and teacher *sig.* the doctrine of truth, and, in the supreme sense, divine truth, n. 684.

RACA. That to say Raca *sig.* to account as nothing or vile, n. 746.

RACHEL. That Rachel *sig.* the internal church which is spiritual, and Leah the external church which is natural, n. 439, 695.

RAFTER [*asser*]. That a rafter *sig.* that part of the understanding from which is derived what is rational, n. 1146.

RAIMENT [*vestimentum*]. See GARMENT.

RAIN [*pluvia, imber*]. That by a violent pouring down of rain is *sig.* immersion into evils and falses, and hence the destruction of the church, n. 304. That by rain is *sig.* all the Divine [principle] which floweth in out of heaven from the Lord with man, consequently it is predicated of influx, n. 340, 378, 419, 644. That rain of water *sig.* the divine truth from heaven, n. 401, 1026. That rain for hail *sig.* the falses of evil, n. 403. That inundations of rain *sig.* temptations, n. 411. See FLOOD. That rain *sig.* truth fertilizing, *ill.* n. 644. That by raining rain is *sig.* the influx of divine truth from the Lord in heaven, n. 644, 650. That the early or morning rain *sig.* the influx and reception of divine truth in a spiritual state; and the latter or evening rain, the same in a natural state, n. 644. What is signified by the Lord sending His rain upon the just and the unjust, Matt. iv. 45, n. 644. That an inundating rain or shower *sig.* an inundation of falses, n. 644. That rain of benevolence *sig.* the influx of divine truth from divine clemency, n. 650. That the rain of seed *sig.* the multiplication of truth, n. 1159.

RAINBOW [*iris*]. That the rainbow *sig.* divine truth in the heavens in its order, and thence in its beauty, n. 269, 595. That the rainbow was made a sign of the covenant, *ill.* n. 269. That a rainbow *sig.* divine truth interior, such as is the Word in the spiritual sense, n. 595.

RAM [*aries*]. That rams *sig.* the goods of charity, and faith thence derived; which is spiritual or internal good, n. 316, 336, 391, 405, 817. That a ram *sig.* faith conjoined to charity, thus charity, n. 632. That the ram for burnt-offering *sig.* the natural man as to the good of charity, n. 730. That by the ram in Daniel, chap. viii. is *sig.* those who are in the truths of doctrine because in good of life, n. 734. That rams *sig.* spiritual goods and truths in which the angels of the middle heaven are principled, n. 817.

RAPINE [*rapina*]. That rapine *sig.* violence offered by the false principle, n. 355.

RATIOCINATION AND REASONING [*ratiocinatio et ratiocinium*]. That ratiocination *sig.* thought and argumentation from fallacies and falses, and by what is rational is *sig.* thought and argumentation from sciences and from truths, n. 569. That ratiocinations from the spiritual man are rational, from the natural man not rational, and from the sensual man irrational, n. 569.

That by means of reasonings from the natural man the Word may be falsified, n. 819.

RATIONAL PRINCIPLE [*rationale*]. That the rational principle is the thought of the natural man from knowledges and sciences, n. 569. That by what is rational is *sig.* thought and argumentation from sciences and from truths, n. 569. That the rational is the medium between the spiritual and the natural, and the spiritual which regenerates flows in by the rational into the natural, and thus the latter is regenerated, n. 585. That the rational is in the interior natural man, for it is the understanding thereof, n. 654. That the rational conjoineth itself on one part with the spiritual, that is with heaven, and on the other part with the natural, that is with the world, n. 654. That the rational faculty of man is the first receptacle of spiritual truths, n. 1339.

RAVE, *to*, [*insanire*]. That to rave or rage *sig.* to speak fables for truths, n. 652.

RAVEN [*corvus*]. That sons of the raven *sig.* natural men who are in a dark lumen arising from fallacies concerning truth divine, n. 650.

REACH, *to*, [*pertingere*]. That to reach even to heaven *sig.* to shut out heaven, *ill.* n. 1111.

READ, *to*, [*legere*]. That to read *sig.* to understand from illustration, thus to perceive, n. 12.

REBEL, *to* [*rebellare*]. That to rebel *sig.* to be against divine truth, n. 433.

REBUKE [*increpitatio*]. That rebuke *sig.* the desolation of all truth, n. 342.

REBUKE, *to* [*arguere*]. See **TO CHASTEN**.

RECONCILED, *to be* [*reconciliari*]. That to be reconciled *sig.* the dissipation of anger, enmity, or hatred, n. 746.

RE-CREATION [*recreatio*]. In what manner effected, *ill.* n. 80. That re-creation is caused by accommodation to reception, n. 80.

RECTITUDE [*rectitudo*]. See **RIGHT**.

RED OR RUDDY [*rubrum seu rufus*]. That red or ruddy *sig.* the quality of a thing as to good, and, in the opposite sense, the quality of a thing as to evil, n. 364, 1063.

REDEEM, *to*, **REDEMPTION** [*redimere, redemptio*]. That to redeem *sig.* to vindicate and liberate, and, when predicated of the Lord, *sig.* to vindicate and liberate from hell, and so to claim and conjoin to himself, n. 328, 860. That the redeemed of Jehovah *sig.* those who are reformed and regenerated by the Lord, n. 328, 865. That to redeem or redemption *sig.* reformation and regeneration from the Lord, n. 328. That to redeem from the pit *sig.* to liberate from damnation, n. 328. That to redeem the the soul *sig.* to liberate from fables, and to give the life of faith, n. 328. That to redeem from the oppression of man *sig.* to liberate from the fables of evil, n. 328. That not to be redeemed by silver

sig. not to be vindicated from the falses of evil by truth, n. 328. That redemption *sig.* liberation and vindication from hell, n. 340. That the redeemed or bought *sig.* those who receive instruction from the Word, especially concerning the Lord, and are brought back from falses to truths, n. 860.

REDEEMER [*Redemptor*]. That the Lord as to the Divine Human is called the Redeemer, n. 328, 860.

REED [*calamus*]. That a reed or cane *sig.* divine truth in the ultimate of order, n. 627. That a measuring reed *sig.* the mode of exploring quality, n. 627. See MEASURE. That a reed also *sig.* visitation, the reason thereof, n. 627. That a reed *sig.* truth in ultimates by which exploration is effected, n. 627. That a reed also *sig.* truth in ultimates or sensual truth, such as hath place with infants, the simple, and with natural men, even the evil, n. 627. That the reed and rush *sig.* science from a sensual origin, or by which the fallacies of the senses are confirmed, n. 627. That the reed and flag [*ulva*] *sig.* scientific sensual truth, or the sensual scientific principle, n. 627. That a reed also *sig.* the false in extremes, n. 627. That the wild beast of the reed *sig.* the natural and sensual man separate from the spiritual, n. 627.

REFORMATION [*reformatio*]. That no one can be reformed, that is, withdrawn from evils and falses, except by truths, n. 357. That man is reformed by truths, and by a life conformable to them, n. 1244.

REGENERATION [*regeneratio*]. That comparatively as the Lord glorified His Human [principle], so he regenerates man, by dissipating evils and falses, and conjoining the internal to the external, and the external to the internal with man, n. 178. That when man is regenerating, truth is in the first place and good in the second, not actually but apparently; but when he is regenerated, good is in the first place and truth in the second, actually and perceptibly, n. 434. That the regeneration of man is not effected in a moment, but by little and little, through a great part of his life, n. 650. That regeneration is effected by truths from the good of love, n. 710. That regeneration is the conjunction of goods with truths and of truths with goods, n. 724.

REIGN, *to* [*regnare*]. That to reign *sig.* power, which appertains to the Lord alone, by divine truth united to divine good, n. 333. That to reign *sig.* also to be in truths from good, and thence in power and wisdom from the Lord, n. 333. That to reign, when attributed to the Lord, *sig.* to rule by divine truth, n. 685. That there are in heaven they who reign, but that nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 1260.

REINS OR KIDNIES [*renes*]. That reins *sig.* the truths of faith and their purification from falses, n. 167. That to prove the reins *sig.* to purify truth by separating the false, n. 167. That

to possess the reins, when predicated of the Lord, *sig.* to know falses and truths appertaining to man, n. 167. That to search the reins and the heart *sig.* to explore the exteriors and the interiors of man, n. 167. That to possess the reins *sig.* to purify truths from falses, n. 710.

REJOICE, *to* [*gaudere*]. That to rejoice is predicated of good and its love or affection, n. 660. See JOY, GLADNESS. That to rejoice *sig.* joy on account of salvation, n. 751. That to rejoice *sig.* joy from the affection of truth, n. 1218.

RELIGION [*religio*]. That the doctrine of truth constitutes the church, and that a life conformable to doctrine constitutes religion, but where there is not life, there is neither religion nor the church, *ill.* n. 1332. See CHURCH.

RELIGIOUS-PERSUASION OR PRINCIPLE [*religiosum*]. That the church in which there is no longer any good and truth is not a church, but is called a religious persuasion, n. 1037. See BABEL.

REMAINS [*reliquiæ*]. That remains *sig.* the truths and goods stored up in man from his infancy and childhood by the Lord, n. 724.

REMALIAH. That the son of Remaliah *sig.* the intellectual principle perverted, n. 559.

REMEMBER, *to* [*recordari*]. That to remember injustices, when predicated of God, *sig.* to separate Him from themselves, *ill.* n. 1112.

REMIT, *to* [*remittere*]. That to remit seven times *sig.* to remit at all times, n. 257. See SEVEN.

RENDER, *to* [*reddere*]. That to render to any one, &c. *sig.* to make retribution according to the law of retaliation, n. 1114.

REPENT, *to*, REPENTANCE [*resipiscere seu penitentiam agere, resipiscentia*]. That to repent is to turn from falses; hence repentance is an actual conversion from falses to truths, and dissociation and separation from them, n. 162. That to repent is to desist from evils and falses, and afterwards to flee from and to hold them in aversion, n. 165, 585. That to repent is to avert oneself, n. 589. That not to repent *sig.* not to be willing to convert themselves from evils and the falses thence derived, n. 986. That to repent is to live a different life, n. 993. That man without repentance is in the evils in which he was born; hence that unless evils are removed by actual repentance, they remain, *ill.* n. 1248. That the Lord loves all, but that He cannot be conjoined with them, so long as they are in evils, wherefore man must first perform repentance, *ill.* n. 1340.

REPHAIM. That the Rephaim *sig.* those who, above all others, were in the love of self, and hence most entirely natural, and, from the persuasion of their own eminence above others, were in falses of every kind, n. 163. That the Rephaim also denote those who are in a direful persuasion of the false, n. 304.

Concerning the Nephilim, Anakim, and Rephaim, and their direful persuasions, n. 544.

REPRESENTATIVES [*representativa*]. That representatives of the animal, vegetable, and mineral kingdom exist in the spiritual world, n. 582. Concerning the origin of those representatives, n. 582. See also **APPEARANCES**.

REPTILE [*reptile*]. That reptiles *sig.* the delight of good and truth appertaining to the natural man, n. 388, also scientifics, n. 514, 650, 701. That the reptiles or creeping things of the earth, *sig.* such things as appertain to the corporeal sensual man, n. 556, 650. That reptiles *sig.* the sensual principle, which is the ultimate of the natural man, n. 650. That the reptile or creeping thing of the earth also *sig.* what is scientific, living from the affection of good and truth, n. 701.

RESPIRATION [*respiratio*]. That the breath or wind of respiration *sig.* divine truth and spiritual life, n. 418, 419. That respiration, which is of the lungs, corresponds to the life of truth, and the heart and its motion to the life of good, n. 419.

REST [*quies*]. That tranquillity of rest *sig.* security and no anxiety on account of evil, n. 653. That to have no rest *sig.* to be infested by evils and falses thence derived, n. 890.

RESURRECTION [*resurrectio*]. That the first resurrection *sig.* salvation and life eternal, n. 1262, 1263. That in the Apocalypse a second resurrection is not mentioned, n. 1262, 1264. Concerning the resurrection, after the Last Judgment, of those who were guarded by the Lord in the inferior region, n. 1254, 1256, 1257, 1261, 1293, 1294.

RETAIN, *to* [*retinere*]. That to retain *sig.* permanence in a state even unto the end, n. 173, 217.

REUBEN. That Reuben *sig.* truth derived from good, or faith from charity; and, in the opposite sense, truth separate from good, or faith separate from charity, n. 237, 434, 443, 693, 817. That Reuben and thence the tribe *sig.*, in the supreme sense the Lord as to foresight, in the internal sense, spiritual faith and the understanding of truth, and, in the external sense, sight, n. 434. That the classes of Reuben *sig.* all things, as well truths as goods, which are in the natural man, n. 434. What is *sig.* by the adultery of Reuben with Bilhah, n. 817.

REVELATION [*revelatio*]. That Revelation *sig.* predictions, n. 5. That the Revelation or Apocalypse treats of the state of heaven and the church about its end, and not of the successive states of the church, n. 5. See **APOCALYPSE**. That Revelation *sig.* whatever is sent from heaven, n. 8.

REWARD [*merces*]. That by reward is *sig.* that in which there is heaven and salvation, and thus in general love and faith and thence intelligence and wisdom, n. 445, 695. That reward *sig.* love with its delights enduring to eternity, n. 624. That reward, in the opposite sense, *sig.* hell as to the affection of the

false from evil, n. 695. That reward *sig.* heaven as to its blessedness, satisfaction, and delight; also, the affection of truth, n. 695. That the reward of whoredom *sig.* the falsification of truth in the Word, n. 695. That not for reward *sig.* gratuitously from divine love, n. 706. That reward *sig.* internal beatitude, and thence external, which are only from the Lord, n. 1352.

RICH, RICHES [*divites, divitiæ, opes*]. That the rich *sig.* those who have the Word, and who can thence be in the knowledges of truth and good, n. 118, 236, 659, 836. That riches *sig.* the knowledges of truth and good, and, in an opposite sense, the knowledges of what is false and evil, n. 118, 236, 238, 242, 338, 376, 840. That to be rich *sig.* to possess the knowledges of truth and good, and thence to be intelligent and wise, n. 236, 242, 338. That treasures *sig.* possessions consisting of knowledges, n. 236. That riches, when predicated of the Lord, denote omniscience, n. 338. That the rich *sig.* the truths which constitute the internal or spiritual mind, n. 408. That by the rich and poor are *sig.* the wise and simple, n. 836. That riches *sig.* evils and falses of doctrine and of religion, n. 1167.

RICH, to be [*dives esse*]. See **RICH**.

RIDE, to [*equitare*]. That to ride *sig.* to give intelligence and wisdom, n. 355. That to ride upon horses *sig.* reasonings, n. 355. That to ride *sig.* to understand, n. 411, and to illustrate, n. 529. That to ride upon a cherub *sig.* to give understanding and to illustrate the inmost heaven, n. 529. That to ride, when predicated of Jehovah or the Lord, *sig.* to enlighten the understanding, n. 594. That to ride upon the Word of truth *sig.* to instruct and to combat, n. 684.

RIGHT OR UPRIGHTNESS, AND RECTITUDE [*rectum et rectitudo*]. That right *sig.* truth and the affection thereof, n. 304. That uprightness or right is predicated of truth, and perfectness of good, n. 365. That rectitude or uprightness is predicated of truth, n. 453, 741.

RIGHT AND LEFT [*dextrum et sinistrum*]. That to sit on the right hand of power *sig.* omnipotence, n. 63. That the right hand *sig.* the truth of good n. 336. That the right hand *sig.* the power of truth from good, n. 449. That the right side *sig.* the good of love from which all things are, n. 513. That the right hand *sig.* all things appertaining to good from which truth is derived, and the left all things appertaining to truth from good, n. 600. That the right hand *sig.* truth in the light, and the left hand *sig.* truth in the shade, n. 600, 768. That the left hand also *sig.* to know and to act without good, n. 600. See **HAND**. That breaking forth to the right and left *sig.* amplification as to the good of charity and as to the truth of faith, n. 600. That right and left *sig.* what is pleasant, free, and wished for, n. 600. What is *sig.* by not receding or declining to the right hand or to the left, n. 600, end. That the right hand *sig.* omni-

potence, n. 684. That the right hand of God *sig.* divine omnipotence, n. 1087. That to sit at the right hand of God *sig.* to be in that omnipotence, by the Human, n. 1087. That in the spiritual world, the south is on the right hand, and the north on the left, n. 1336.

RISE, *to* [*surgere*]. That to rise day and night *sig.* in every state, n. 911.

RIVER, STREAM, WATER-COURSE, [*fluvius, flumen, diluvium, ductus, rivus*]. See FLOOD. That rivers *sig.* intelligence derived from truth, n. 239, 275, 326, 401, 405, 481, 483, 518, 969, 995, 1100. That a pure river *sig.* divine truth, n. 253. That rivers also *sig.* the truths of faith, n. 275. That a river and inundating stream *sig.* abundance, n. 365. That streams *sig.* things appertaining to intelligence, n. 372, 518, 627. That rivers of water *sig.* doctrinals of truth, n. 374. That water-courses *sig.* intelligence from truths, n. 401, 405. That rivers *sig.* wisdom, n. 405, 514. That water-courses also *sig.* perceptions which are falsified, n. 410. That rivers, in the opposite sense, *sig.* self-derived intelligence, n. 411. That a river of delights *sig.* truths from the good of love, or intelligence and felicity thence derived, n. 483, 1159. That a stream *sig.* intelligence, n. 514. That rivers *sig.* the understanding of the false, and reasoning from self-derived intelligence, n. 518. That a stream *sig.* ratiocination from falses, n. 518. That a river full of waters *sig.* doctrine full of truths, n. 644. That rivers upon the cliffs *sig.* intelligence from spiritual truths, n. 730. That the river of the water of life *sig.* divine truth from the Lord, *ill.* and *sh.* n. 1335.

ROAR, *to* [*rugire*]. That by roaring is *sig.* the ardent affection of defending heaven and the church; and, in the opposite sense, the ardent cupidity of ruining and destroying the church, n. 601. See LION. That roaring *sig.* grievous grief, or grievous lamentation from grief of heart, n. 601.

ROBBER [*latro*]. That robbers *sig.* those who steal truths from the Word, and pervert and apply them to falses and evils, and so extinguish them, n. 410. See THIEF.

ROBE [*stola, pallium*]. See GARMENT.

ROBUST [*robustus*]. See MIGHTY.

ROCK [*petra, rupes*]. That a rock *sig.* the Lord as to truth derived from good, or faith derived from charity, and that the same is signified by Peter, n. 9, 212, 411, 518, 820. That a rock, a flinty rock, and a stone *sig.* truths, n. 314, 316, 323. That a rock, or stone of the rock, *sig.* the truth of faith from the Lord, n. 375, 619. That rocky places *sig.* an historical faith, or the faith of another in oneself, n. 401. That a rock [*petra*] *sig.* the natural man as to truth before reformation, and a flint [*silex*] the natural man as to good before reformation, n. 405. That rocks denote where the truths of faith are, and also where the falses of evil are, n. 405, 411. That rocks *sig.* the truths of faith, and, in the

opposite sense, the falses of faith, n. 410, 411. That rocks of the mountains *sig.* falses derived from evil, n. 410. That clefts of the rock *sig.* the falses of faith and of doctrine, n. 410. That the rock *sig.* the all of the church as to truth, and, in the opposite sense, the same as to the false, n. 410. That rocks *sig.* truths from spiritual good, also the truth and good of faith; and, in an opposite sense, falses from evil, also the false of faith, n. 411. That the rock [*rupes*] *sig.* external divine truth from the Lord, which is for the natural man; and the stone of the rock [*saxum petrae*] *sig.* internal divine truth from the Lord, which is for the spiritual man, n. 411. That to ascend into the rocks *sig.* to be in mere falses, n. 411. That shelves of the rocks *sig.* falses, n. 411. That a rock, in the opposite sense, *sig.* the ruling false of evil, n. 411. That a rock *sig.* the truth of doctrine from the Word, and, in the supreme sense, the Lord as to divine truth, n. 666, 1324. That to exalt upon a rock *sig.* to instruct in interior truths, n. 799.

ROD AND STAFF [*virga et baculus*]. That a rod or staff *sig.* divine truth as to power, n. 176, 431, 627, 726, *sh.* 727. That a rod of iron *sig.* the power whereby the Lord chastises the evils, and disperses falses, which are in the natural man, n. 176. That a rod of iron also *sig.* the power of natural truth from spiritual, n. 726. See IRON. That a staff and a stay [*scipio*], *sig.* powers, and thence all things appertaining to spiritual life, n. 433. That a rod of branches *sig.* the false of doctrine in which evil is, n. 504. That staves *sig.* power and strength of mind, n. 537, also, power of perceiving and reasoning concerning truths, n. 627. That to lean upon a staff *sig.* to confide in the self-derived power of perceiving truth, and of reasoning concerning it from the proprium, n. 627. That the staff of Egypt *sig.* the scientific principle which confirms, n. 654, 727. That rods of strength *sig.* divine truth as to power, n. 727. That a rod [*virga*] *sig.* divine truth spiritual, and a staff [*baculus*] *sig.* divine truth natural, n. 727. That a staff of strength *sig.* divine truth natural, and a staff of beauty divine truth spiritual, n. 727. That a staff *sig.* the power of resisting evils and falses, n. 727. That a rod and staff, in the opposite sense, *sig.* the power of the infernal false, and thence the infernal false as to power, n. 727. That the staff of wickedness *sig.* the power of the false from evil, n. 727. That the rod of fury *sig.* the rule of the infernal false, n. 727. That the rod of the foundation *sig.* the truths of the literal sense of the Word, *ill.* and *sh.* n. 727. That to pass under the rod *sig.* to suffer hard things in temptations, n. 730. That staves [*ligna*] *sig.* evils destroying good, n. 1145. That to rule with a rod of iron *sig.* to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, n. 1240.

ROOT [*radix*]. See TREE.

ROPES [*funes*]. See CORDS.

ROWERS, OR THOSE THAT HANDLE THE OAR [*remiges seu tenentes remum*]. That by them that handle the oar are *sig.* the intelligent, n. 514.

RUBY [*rubinus*]. That the ruby *sig.* the truth of celestial good, n. 364. That the word ruby denotes brilliancy as from fire, n. 401.

RULE, to [*pascere*]. See also TO FEED. That to feed or rule *sig.* to teach, n. 726. That to rule with a rod of iron *sig.* to argue with and convince, n. 726, 1240.

RULERS [*dominatores, antistites*]. That rulers *sig.* evils, and kings of the earth falses, n. 375, 684. That the term ruler, when spoken of the Lord, *sig.* the divine good, n. 448. That rulers *sig.* the goods of the church, and kings *sig.* the truths thereof, n. 811. That officers [*præfecti*] and rulers [*antistites*] *sig.* principles of what is false and evil, n. 863.

RUN, to [*currere, discurrere*]. That to run denotes ardour, n. 558. That to run to and fro *sig.* to wander in error, n. 652.

RUPTURE [*ruptura*]. That ruptures or clefts *sig.* truths destroyed by falses, n. 519.

RUSH [*juncus*]. That the rush *sig.* the sensual scientific, which is the ultimate of truth, n. 559, 627.

S.

SABBATH, LORD'S-DAY [*sabbathum, Dominica dies*]. That the Lord's-day *sig.* when the Lord instructs man, thus when He flows in, n. 54, and that the sabbath denotes the same, n. 50. That the sabbath *sig.* the union of the Divine Itself and the Divine Human in the Lord, and hence also the conjunction of His Divine Human with heaven and the church, n. 54, 208, 223, 391, 449, 701, 965. That the sabbath was so called from peace or rest, and was the most holy representative of the church, n. 365. That to keep the sabbath *sig.* to be in conjunction with the Lord, n. 391. That the sabbath-day *sig.* the Lord as to instruction and doctrine, n. 537. That the sabbath, in the universal sense, *sig.* the conjunction of good and truth, n. 701.

SACK OR SACKCLOTH [*saccus*]. That to be clothed in sacks *sig.* mourning on account of the vastation and desolation of divine good and divine truth, and consequent vastation of the church, n. 637. That to gird with sacks *sig.* mourning on account of the knowledge of truth being destroyed, n. 637. That to repent in sackcloth and ashes *sig.* to grieve and mourn on account of the non-reception of divine truth, and on account of the falses and evils which hindered, n. 637. That sackcloth upon the loins

sig. mourning on account of the good of love being destroyed, n. 637.

SACRIFICE, to [*sacrificare*]. That to sacrifice a man *sig.* to destroy spiritual life, n. 587.

SACRIFICES [*sacrificia*]. See **BURNT-OFFERING**.

SAD, to be [*tristis esse*]. That to be sad and to languish *sig.* to labour much [*allaborare*], n. 654.

SAINT OR HOLY ONE [*sanctus*]. See **HOLY**. That saints *sig.* those who are in divine truths, n. 316, 975, and who are in the spiritual kingdom of the Lord, n. 325, 684, 941. That saints, abstractedly from persons, *sig.* things spiritual or holy, n. 325. That the prayers of the saints *sig.* all things of worship which are from spiritual good, n. 325. That saints *sig.* those who are in good by truths, or in truth from good, n. 204, 365, 493, 802, 813, 893, 1223. That saints *sig.* those who are in truths of doctrine, and in a life according thereto, n. 695, 1193. That saints *sig.* the truths of the church, n. 700. That the death of the saints *sig.* separation and removal of the unclean things of their spirit, or their regeneration and resurrection, n. 899. That saints, in the abstract sense, *sig.* divine truths from the Lord, also divine truths in the Word, and the Word itself, n. 975, 1193.

SALEM [*Salem*]. That Salem *sig.* the spiritual kingdom, where there is genuine truth, n. 357. That Salem is named from peace, the reason thereof, n. 365.

SALT, SALTNESS [*sal, salsugo*]. That a pit of salt *sig.* the devastation of all truth, n. 653. That salt *sig.* the vastation of all truth by falses originating in the concupiscences of evil, n. 653. That salt *sig.* the desire of truth to good, whence comes the conjunction of each with the other, n. 701. That saltness *sig.* the devastation of truth by falses, n. 730.

SALVATION OR SAFETY [*salus, salvatio*]. That salvation *sig.* life eternal, n. 460, 1198. That by salvation being ascribed to the Lord is *sig.* that salvation is from him, because He is salvation, for the all of salvation and life eternal is from Him and of Him in man and angel, n. 460. That no one is saved by knowing the Word and teaching it, but by doing it, *sh.* n. 624. That safety [*salus*] *sig.* salvation [*salvatio*], n. 745. That no one is saved from immediate mercy, but from mediate, n. 745.

SAMARIA [*Samaria*]. That Samaria *sig.* the spiritual church perverted, n. 163. That by the evils of Samaria are *sig.* the evils of the will, n. 193. That the city of the Samaritans, &c. *sig.* the false doctrine of those who reject the Lord, n. 223. That Samaria *sig.* the church in which there are no truths but falses, n. 240. What is *sig.* by the calf of Samaria, n. 279. That Samaria *sig.* the spiritual church in which charity and faith make a one, but after it became perverted, then it *sig.* the church in which charity is separated from faith, n. 391, 576, 653. That the woman of Samaria *sig.* the church of the gentiles which receives

divine truths from the Lord, n. 483, 537. That Samaria *sig.* the church as to truths of doctrine, and, in the opposite sense, as to falses of doctrine, n. 695, 714.

SAMARITAN. That by the Samaritan in Luke x. are meant the gentiles who were in charity towards their neighbour, n. 375, 376, 444, 483. That the Samaritans *sig.* the gentiles or nations which would receive doctrine from the Lord and concerning Him, n. 537. See **SAMARIA**.

SAMSON [*Simson*]. That Samson, by his Nazariteship, represented the Lord as to His ultimate natural principle, n. 619, end.

SANCTIFICATION [*sanctificatio*]. See **HOLY**. That it is divine good which sanctifies, and the divine truth is what is thence holy, n. 204. That inaugurations and sanctifications were made by blood and by oil that they might represent, *ill.* n. 329.

SANCTUARY [*sanctuarium*]. That the sanctuary *sig.* the church, n. 288. That it denotes the church as to truths, n. 204, 391. That the sanctuary of Jehovah *sig.* the very holy principle of heaven and the church, n. 405. That the sanctuary, in the supreme sense, *sig.* the Lord Himself, and, in a respective sense, the worship of Him from the good of love, n. 433. That the sanctuary *sig.* the Word, n. 724. That the sanctuary *sig.* the truth of heaven and the church, n. 768.

SAND [*arena*]. That sand *sig.* faith separate from charity, n. 212, 771. That the sand of the sea *sig.* the knowledges of truth and good in the natural man, n. 444.

SANDAL-TREE, [*santalus*]. See **TREE**.

SAPPHIRE [*sapphirus*]. That the sapphire *sig.* what is translucent from truth, or translucidity from internal truths, n. 196, 329, 717. That the sapphire also *sig.* the divine truth of the Lord proceeding from His divine good, and hence spiritual truth pellucid from celestial good, n. 253.

SARDIS [*Sardes*]. That the church in Sardis *sig.* those who live a moral life, but not spiritual, because they make little account of the knowledges of spiritual things, and thence of intelligence and wisdom, n. 182. That "*thou hast a few names in Sardis, which have not defiled their garments,*" *sig.* those who are of such a quality as to live a moral life from a spiritual origin, by applying the knowledges of truth and good from the Word to their own life, n. 195.

SARDIUS OR SARDINE STONE [*sardius seu pyropus*]. That the sardius or sardine stone *sig.* good, and when predicated of the Lord, it *sig.* divine good, n. 268.

SATAN [*Satanas*]. That Satan *sig.* the hells where and whence are all falses, u. 134, 535, 740. That Satan also *sig.* all the false which destroys truth, n. 535. That Satan *sig.* infernal falses, n. 740. See **DEVIL**. That Satan *sig.* the false of doctrine from the Word falsified, n. 740. That Satan *sig.* those

who are in falses as to doctrine, or in false principles of faith, n. 1252, 1267.

SATISFY OR SATIATE, *to [satiare]*. That not to be satisfied *sig.* not to find truth which is in itself truth, n. 532. That that which satisfies *sig.* that which nourishes the soul, n. 617. That to eat to satiety *sig.* plenary reception, perception, and appropriation, n. 617.

SATYRS [*satyri*]. That satyrs or demons of the wood *sig.* cupidities merely corporeal, n. 586. See **DEMON**. That satyrs *sig.* adulterated goods, n. 1029.

SAVOUR [*sapor*]. That savour is predicated of the perception of a thing, n. 617. See **TASTE**.

SAY, *to, or to TELL* [*dicere*]. That to say, when predicated of the Lord, *sig.* to instruct, to illustrate, and to provide, n. 200. That to say *sig.* to think, and that, in the Word, it has various significations, according to the subject treated of, n. 236. That to utter sayings of elegance *sig.* gladness of mind, n. 439. That to say *sig.* to confess, n. 460. That to say *sig.* perception, n. 471.

SAYINGS [*sermones*]. See **TO SAY**.

SCALES [*lances seu libræ*]. See **BALANCES**.

SCARLET [*dibapha, coccinus*]. That scarlet *sig.* truth derived from good, n. 67, or truth from a celestial origin, such as is the truth of the Word in its literal or natural sense, n. 1038, 1042, 1144. That the scarlet beast *sig.* the Word in the letter, as to the holy things thereof, *ill.* and *sh.* n. 1038, 1054. That scarlet *sig.* the diabolical false, which is opposite to truth from a celestial origin, n. 1042. That to be brought up upon scarlet *sig.* to be instructed from infancy in truths from celestial good, n. 1042. That scarlet double-dyed *sig.* the truth of celestial good, n. 1042. That scarlet also *sig.* good from a spiritual origin, n. 1144, 1166.

SCATTERED [*sparsus*]. That the things which appear scattered in the literal sense of the Word are connected in the internal sense, n. 17, 89.

SCEPTRE [*sceptrum*]. That a sceptre *sig.* power, n. 177, also divine truth as to government or dominion, n. 431, 727. That the sceptre of the scribe *sig.* intelligence, n. 447. That a sceptre of rectitude *sig.* the divine truth which has power and the kingdom, n. 684.

SCIENCE [*scientia*]. That science, in the Word, *sig.* divine truth and thence divine wisdom and intelligence, n. 409. That sciences are only means to uses, and the quality of them is determined by the use existing from them, n. 507. Concerning the sciences possessed by the ancients, n. 514.

SCIENTIFIC [*scientificum*]. See **EGYPT**. That by scientific truth is meant every thing scientific by which spiritual truth is confirmed, and which has life from spiritual good, n. 507, 511,

513. That scientifics are the continents of spiritual truth, n. 513. That scientifics live by truths and perish by fables, the reason thereof, n. 513. That by scientifics from the Word are meant all things of the literal sense thereof, in which there does not appear any thing doctrinal, n. 545. That sensual scientifics are those which enter from the world through the five senses of the body, n. 559.

SCORCHING [*æstus*]. See **HEAT**.

SCORPION [*scorpio*]. That a scorpion *sig.* the persuasive principle of the spirit of the sensual man, which is of an infatuating and suffocating nature, n. 544, 559.

SCOURGE, to [*flagellare*]. That to scourge *sig.* to pervert, n. 655.

SCRIBE [*scriba*]. That a scribe denotes intelligence, n. 453. That scribes *sig.* the Word from which doctrine is derived, n. 655. That chief priests and scribes *sig.* the adulterations of good, and the falsifications of truth, n. 655.

SCULPTURED THING OR GRAVEN IMAGE [*sculptile*]. See **IDOLS**. That graven images and idols *sig.* fables which are from man's own or self-derived intelligence, n. 141, 695. That sculptured things *sig.* fables from self-derived intelligence, n. 304, 695. That a land of sculptured things *sig.* heresy from self-derived intelligence, n. 355. That molten images [*fusilia*] *sig.* the things which man hatches from self-derived intelligence, all which are evils and fables, n. 419. That sculptured things, things molten, and idols, *sig.* fables of doctrine, of religion, and of worship, n. 587, 827. That a molten image and idol *sig.* worship according to doctrine which is from self-derived intelligence, *sh.* n. 1186.

SEA [*mare*]. That the sea *sig.* common or general principles of truth, which is called scientific or natural truth, n. 275, 326, 342, 406, 447, 511, 774, *ill.* n. 931, 965, 967. That a glassy sea *sig.* truth in the ultimate heaven, n. 275, 931. That seas *sig.* collections of scientifics, n. 275. That the sea *sig.* the natural man, because in the natural man are the common or general things of truth, and into which the things which are in the spiritual man descend, n. 275, 342, 406, 511, 512, 1170. That the waves which it lifteth up *sig.* fables, n. 275. That seas also *sig.* knowledges in common, n. 275. That a troubled sea *sig.* reasonings from fables, n. 275. That the eastern sea *sig.* the natural man as to good, and the hinder sea the natural man as to truth, n. 275. What is *sig.* by the brazen sea in 1 Kings vii. n. 275 end, 430, 600. That the sea *sig.* the natural man separate from the spiritual, n. 316. That there are appearances of seas in the spiritual world, n. 342, 406, 511, 538. That fishes in the seas *sig.* sensual scientifics, which are the lowest things of the natural man, n. 342. See **FISH**. That the same is *sig.* by thing creeping in the seas, n. 342. That the sea *sig.* where truth is in its ultimates, n. 342. That the red sea

sig. damnation and hell, n. 355. That the abyss or sea *sig.* the scientific principle, or principle of knowing in general, which is in the natural man, n. 372, 511. That the sea and the great sea *sig.* hell, n. 405, 418, 514, 538, 659, 815, 1182. That the sea and its fulness *sig.* the natural man and all things therein, n. 406, 511. That from sea to sea *sig.* all things of heaven and thence all things of the church, n. 406. That the sea *sig.* the ultimate of heaven, n. 433. That to dwell at the haven of the seas *sig.* the conjunction of spiritual things with natural truths, n. 447. That the drying up the sea *sig.* to deprive the natural man of scientific truth, and thence of natural life derived from spiritual, n. 513. That the great and wide sea *sig.* the external or natural man, which receives goods and truths scientifically, n. 514, 650. That the heart of the seas *sig.* hell where and whence falses are, n. 537. See ABYSS. That the waves of the sea *sig.* ratiocinations from falses against truths, n. 538. That the depths of the seas *sig.* the hells where and whence are evils and falses; and that the like is *sig.* by abysses or deeps, n. 538. That waves and billows *sig.* evils and falses, n. 538, 654. That the sea *sig.* exterior things, and the earth interior things, n. 600. That a great sea and broad in spaces *sig.* the natural principle itself, n. 650. That the princes of the sea *sig.* the knowledges of truth, and those who are in them, n. 687. That seas *sig.* the extreme parts or principles of the life of man, which are called sensual, n. 752. That the sea and the fortress of the sea, *sig.* the natural principle where the knowledges of good and truth are, n. 863. That the sea *sig.* divine truth in ultimates, or the Word in the letter, n. 876. That a sea of glass *sig.* common principles of truth in the Word pellucid from spiritual truths, *ill.* n. 931, 934. That the living souls in the sea *sig.* the scientifics of the natural man, also the knowledges of truth, *ill.* n. 967. That to do work in the sea *sig.* to confirm by reasonings from the natural man, n. 1170. That the sea *sig.* heaven in its extreme, *ill.* and *sh.* n. 1287, for this reason, because in the extremes, and at a distance, the heavens appear like seas, which are the atmospheres in which they live, who are in the most common truths grounded in the literal sense, wherefore the seas there are appearances, n. 1287. See ATMOSPHERE. That the sea *sig.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual n. 1279. That the sea which shall be no more *sig.* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved who were written in the book of life, *sh.* n. 1287.

SEAL, to, SEAL [*obsignare, sigillum*]. That to open the seals of the book *sig.* to reveal things hidden, and to predict things future, n. 352, 361, 369, 378, 390, 399. That the sealed *sig.* those who are in good, distinguished and separated from others, n. 429,

433, 438. See TO SIGN. That the sealed *sig.* those who are in heaven and come into heaven, n. 434, 438. That to seal up *sig.* to keep in silence, and to reserve until another time, n. 604. That not to seal the words of the prophecy *sig.* that the Apocalypse must not be shut, but is to be opened, n. 1350.

SEBA [*Seba*]. See SHEBA.

SECRET AND SECRET PLACE [*abditus et adytum*]. That secret or hidden *sig.* inwardly in man, n. 455. That the secret place *sig.* where the Lord is, n. 638.

SECURITY [*securitas*]. That peace *sig.* the internal delight of heaven and security the external delight, n. 365.

SEDUCE, *to* [*seducere*]. That to seduce *sig.* to pervert, n. 741. That to seduce *sig.* to persuade false, n. 826.

SEE, *to*, ASPECT, SIGHT, AND VISION [*videre, aspectus, visus, visio*]. That to see *sig.* to understand truth, n. 11, 61, 260, 354, 529, 588. That to see *sig.* to perceive from illustration, n. 13, 14. That the sense of sight *sig.* the understanding illustrated, n. 14. That sight denotes presence, n. 25. That aspect, when predicated of the Lord, denotes his divine presence, and also providence, n. 25. That to see denotes to know, to understand, to perceive, and to acknowledge, n. 37, 657, 671. That there are two sights, one from faith cogitative, and the other from love, *ill.* n. 76. That to see the Lord *sig.* to believe in Him, n. 14, 25, 37, 84. The reason why the prophets were called *Seers*, n. 53, 152. That a seer denotes to be intelligent, and abstractedly intelligence, n. 249, 376, 577. That to see *sig.* to make manifest, n. 351, 391. That every one seeth according to the quality of his state, n. 658. That to see *sig.* to animadvert and to perceive, n. 757. That I saw *sig.* prediction, n. 904. That to see *sig.* to know and take cognizance of a thing, n. 1058. That to see *sig.* to understand and believe, n. 1081. See SIGHT.

SEED [*semen*]. That the seed of the field *sig.* truths from good, n. 31. That the seed of man *sig.* the spiritual affection of truth, and the seed of beast the natural affection of truth, n. 280, 433, 768. That seed *sig.* truths from the Word, n. 401, 632, 644. That the seed of man *sig.* divine truth, or the Word, wherein are goods and truths, n. 411. That seed *sig.* charity and faith, n. 433. That the seed of the field *sig.* the truth of the Word, n. 543. That seed-time *sig.* the establishment of the church, and the harvest its fructification, n. 610. That seed *sig.* divine truth and those who receive it, n. 683, 684, 768, 911. That the seed of the woman *sig.* the Lord, n. 739, and all truth derived from good, also divine truth, n. 768. That the seed of the serpent *sig.* all false derived from evil, n. 768. That the seed of God *sig.* divine truth, n. 768. That the seed of Abraham, Isaac, and Jacob, *sig.* divine truth celestial, spiritual, and natural, n. 768. That seed *sig.* the doctrine of genuine truth from the good of celestial love, n. 768. That seed *sig.* the truth of doctrine from the Word, and divine truth, and, in the opposite sense, the

false of doctrine, and the infernal false, n. 768. What is signified in Daniel by iron and clay which shall mingle with the seed of man, n. 1322.

SEERS [*videntes*]. See TO SEE.

SEETHE, to [*coquere*]. That to seethe children *sig.* to destroy by falses the truths and goods of doctrine from the Word, n. 555.

SELL, to [*vendere*]. That to sell *sig.* to communicate the knowledges of truth and good, n. 355, 860. See also TO BUY and TO TRADE. That to sell, when predicated of the Lord, *sig.* deprivation, n. 411. That to sell *sig.* to pervert, n. 548. That sellers and buyers *sig.* those who make gain to themselves from holy things, n. 840. That to sell all that he had *sig.* to alienate all things which are of his own love, or of the proprium, n. 840. That to sell and to be sold *sig.* to alienate truths, and to be alienated from them, and to accept falses for truths, and to be captivated thereby, n. 840. That to be sold *sig.* to be alienated by falses, n. 860.

SENNACHERIB. That Sennacherib king of Ashur or Assyria *sig.* the rational principle perverted, destroying all the knowledge and apperception of truth, n. 518, 778. See ASHUR. That the chief captain of the king of Assyria *sig.* the natural man as to his intellectual principle, n. 654.

SEND, to [*mittere*]. That to send *sig.* to reveal, n. 8. That to send and sending, when predicated of the Lord, *sig.* to go forth and to proceed, n. 183. See COMFORTER or HOLY SPIRIT.

SENSUAL [*sensuale*]. That things sensual are the ultimates of the natural man, n. 417. That the sensual man is the lowest natural man proximately extant to the world, n. 513. That the ultimate sensual principle of man is the ultimate or lowest principle of thought and affection, and not of the senses appertaining to the body, n. 543. That the thought of the sensual man is what is called material thought, and his affection is what is called corporeal affection, which is cupidity, n. 543. Concerning the nature and quality of the sensual principle, which is the ultimate and extreme part of the natural man, n. 543, 556. That sensual men see only from an infatuated lumen, because they see only outwardly from the world and not inwardly from heaven, n. 554. That sensual men, who are in the love of self, confirm themselves against divine and spiritual things, n. 559. That sensual men are crafty and subtle above others, n. 560. That the sensual principle of man, which is the ultimate of the intellectual life, is destructive of all spiritual truth and good, the reason thereof, n. 563. That the sensual man reasons from the fallacy of the senses, n. 569, 570, 575, 579. That in the corporeal sensual principle of man reside all evils and thence all falses, n. 632. That the sensual principle is the source of all evils and falses thence derived, n. 654. That there are men merely sensual who are good, n. 714

end. In what manner the sensual principle falsifies and adulterates the truths of the Word, *ill.* n. 719. That the sensual principle is proximately extant to the world, n. 739. That the sensual principle communicates with hell and makes one therewith, n. 739. That the sensual principle of man cannot be reformed but only be removed when man is reforming, *ill.* n. 739. That the sensual is the extreme part or principle of the life of man, n. 918. That the corporeal sensual, when separated from the rational, is stupid, n. 923.

SEPULCHRE or **GRAVE** [*sepulchrum*]. See **TO BURY**. That sepulchres or graves, from the inanimate carcasses and bones therein, *sig.* things infernal; and that burial *sig.* the rejection thereof, and consequently, also, resurrection, n. 659. That to be cast out of the sepulchre or grave, *sig.* damnation, n. 659. That to sit in sepulchres or tombs *sig.* to be in filthy loves, n. 659. That evil genii and spirits dwell in sepulchres, privies, and marshes, which are in our world; the reason thereof, n. 659. That to go forth out of the sepulchre or grave, *sig.* out of the material body, n. 659. That by the sepulchre, and eminently by the Lord's sepulchre, is *sig.* resurrection and regeneration, n. 687. What is *sig.* by the angels sitting at the head and feet of the Lord's sepulchre, n. 687.

SERAPHIM. See **CHERUBIM**.

SERPENT [*serpens*]. That the serpent *sig.* the sensual or the external sensual principle, which is natural, and is the ultimate of man's life, and the ultimate of the understanding, n. 70, 355, 544, 739, 1252. That the serpent of brass, or the brazen serpent *sig.* the Divine Human of the Lord, n. 70; or the ultimate sensual principle, which the Lord glorified and made divine, n. 581. For Leviathan the straight and the crooked serpent, see **LEVIATHAN**. That the root of the serpent *sig.* the false principle of faith alone, n. 386, 727. That a fiery flying serpent [*prester volans*] *sig.* ratiocination from the falses of evil, n. 386, 727. That serpents *sig.* the sensual man as to craftiness or subtilty, and also as to prudence, n. 581, 1252. That serpents *sig.* the affection of the sensual man, the reason thereof, n. 581. That to tread upon serpents *sig.* to despise and make light of the treacheries, subtleties, and wicked arts, of the infernal crew, n. 581. That the viper and fiery flying serpent *sig.* the crafty and subtle reasoning of the sensual principle, n. 654. That serpents *sig.* sensual things, which are the ultimates of the natural man, evil, and also not evil, *ill.* n. 714. That the old serpent denotes those who are sensual, and by whom all things of the Word and the church are perverted, n. 739. That the head of the serpent *sig.* all evil, n. 739. That the serpent or dragon *sig.* subtilty, n. 763. That the voice of the serpent *sig.* craftiness and deceit, n. 1145. That the serpent *sig.* infernal evil, n. 1175.

SERVANT [*servus*]. That the servants of God or of the

Lord *sig.* those who are in truths derived from good, n. 6, 405, 427, 433, 478, 612, 695, 911, 1202, 1210. That service is predicated of those who are in the spiritual kingdom, and ministry of those who are in the celestial kingdom, n. 155. That they are called servants who are in truths, and ministers who are in good, n. 155, 160, 478. That by a servant, in the Word, is *sig.* whatsoever serveth; and that it is predicated of truth, n. 316, 695. That fellow servants *sig.* those who are in truths, n. 397. That a servant *sig.* the external or natural man, n. 408, 409. That by my servant is *sig.* the Divine Human of the Lord, as to divine truth, n. 409. That servants *sig.* those who receive divine truths and teach, and the elect *sig.* those who receive divine good and lead, n. 409. That to be a servant, in the opposite sense, is to be led by hell, n. 409. That servants also *sig.* those who are led of self and the world, and thence by evils and falses, n. 409. That servants the prophets *sig.* truths of doctrine, n. 695. That slaves [*mancipia*] or servants *sig.* scientific truths of the natural man, n. 750, 1156. That servants or bondmen *sig.* those who do not think from themselves but from others, *ill.* and *sh.* n. 836. That a man servant and maid servant *sig.* the affection of truth and good rational serving the spiritual, n. 1022.

SERVE, *to*, SERVITUDE, SERVILLE [*servire, servitium, servum*]. That to believe what another saith is servile, but to believe what a man thinks himself from the Word, is to be free, n. 195. That to serve is predicated of those who are in truths, and to minister of those who are in goods, n. 478. That servitude or slavery consists in doing good from self, n. 774. See FREEDOM. That servitude or bondage is to think and live from hell, n. 836.

SEVEN [*septem*]. That seven *sig.* a beginning and end, thus an entire period and full state, an ultimate or last; and that, in relation to magnitude it *sig.* what is full and the whole, and in relation to multitude it *sig.* all, and all things in the complex, n. 20, 62, 184, 256, 257, 274, 300, 314, 316, 317, 336, 489, 602, 658, 676, 681, 928, 949. That seven also *sig.* what is holy, n. 20, 24, 314, 316, 317, 430, 602, 676, 717, 775, 1040, 1062. That seventy times seven *sig.* always, without numbering, or continually, n. 257, 391. That seven times *sig.* always and at all times, n. 257. That from seven arise the numbers 14, 70, 700, 7000, 70000, which *sig.* the like as seven, n. 430. That seven and seven times *sig.* what is plenary, and are predicated of things holy, n. 475, 715, 761. That seventh, the same as seven, *sig.* what is full and consummated, and last, n. 486. That seven, in the opposite sense, *sig.* what is adulterated and profane, n. 700, 715, 1040, 1062.

SHADDAI. That God Shaddai *sig.* temptations, deliverance from them, and consolation after them, n. 283, 386. That Shaddai expanding *sig.* a state of temptations, n. 283. That God Shaddai *sig.* truth rebuking in temptations, and afterwards consol-

ing, n. 283. That Shaddai also *sig.* the Lord as benefactor after temptations, n. 448.

SHADOW [*umbra*]. That the shadow thereof is good *sig.* complacence, *sh.* n. 324.

SHAME [*pudor*]. That shame *sig.* filthy loves, n. 1009.

SHARON. That Sharon, Bashan, and Carmel, *sig.* the church as to the knowledges of good and truth from the natural sense of the Word, n. 730.

SHARP [*acutum*]. That sharp *sig.* what is accurate, what is exquisite, and altogether, or entirely, n. 908.

SHEBA AND SEBA. That by Sheba and Raama are *sig.* those who are in the knowledges of truth and good, n. 242, 717. That to give them of the gold of Sheba *sig.* the good of love into which the Lord shall lead them by knowledges, n. 242. That the gold of Sheba *sig.* the good of charity, n. 328. That by Sheba are *sig.* the interior goods of the natural man, and by Seba the exterior goods thereof, n. 406.

SHEEP [*ovis*]. That by sheep are *sig.* they who are in charity, and the same by the sheep on the right hand, n. 212. That sheep also *sig.* those who are in truths derived from good, thus who are in faith derived from charity, n. 261, 298. That sheep *sig.* spiritual good, or the good of charity, n. 304, 315, 388, 1154. That sheep *sig.* those who are in love towards the neighbour, which love is charity, and thence in faith, n. 314, 388, 600, 650.

SHEPHERD OR PASTOR [*pastor*]. That shepherds *sig.* those who teach truths and thereby lead to the good of life, n. 315, 388, 419, 482, 601, 700. That by my shepherd is meant the Lord, n. 375. That shepherds, in the opposite sense, *sig.* those who teach falses and thereby lead to evil of life, n. 388. That shepherds, abstractedly, *sig.* truths themselves productive of good, n. 388. That shepherds *sig.* the goods of the church, and lovers [*amarii*] the truths thereof, n. 811. That the shepherd and his flock *sig.* they who teach, and they who learn, n. 863.

SHĒW, to [*ostendere*]. That to shew *sig.* to instruct to the life, n. 264.

SHIELD [*scutum*]. That a shield is predicated of good, n. 316. That a shield in the opposite sense, *sig.* the false destroying good, *sh.* n. 357. That a shield *sig.* defence against falses which destroy the understanding of truth, n. 734.

SHILOH. That the habitation of Shiloh *sig.* the church which is principled in the good of love, n. 811.

SHIP [*navis*]. That ships of Tharshish *sig.* common knowledges of truth and good, in which are contained many particular knowledges, n. 242, 304, 406, 514. That ships *sig.* the scientifics and doctrinals of the true, and, in the opposite sense, the scientifics and doctrinals of the false, n. 355, 447. That to dwell at the haven of ships *sig.* spiritual conjunction with doctrinals from

the Word, n. 447. That ships *sig.* the knowledges of truth and good, or doctrinals, n. 514, 1170. That ships, in a strict sense, *sig.* the Word, and doctrine from the Word, n. 514, 600. That ships of Tharshish, in the opposite sense, *sig.* false doctrinals, n. 514. That a ship of oars *sig.* intelligence from the proprium, n. 514. That a magnificent ship *sig.* wisdom from the proprium, n. 514. That the right side of the ship *sig.* the good of life, n. 600. That those who are employed about ships *sig.* those who are in intelligence, n. 1170. That sailors *sig.* those who are in science, n. 1170. See PILOT. ROWERS.

SHITTIM AND SHITTIM WOOD [*Shittim et lignum Shittim*]. That Shittim wood *sig.* the good of the Lord's righteousness or merit, n. 391. That the stream of Shittim *sig.* scientifics and knowledges which are in the natural man, n. 483. That to water the streams of Shittim *sig.* the illustration of the understanding, n. 518.

SHOE [*calceus*]. That shoes *sig.* the lowest natural principle, n. 70. That a shoe of iron and brass *sig.* the lowest natural principle derived from truth and good, n. 70. That shoes upon the feet *sig.* conjunction of good and truth in the external or natural man, n. 279. That a shoe *sig.* the ultimate of the natural, which is the sensual, n. 438.

SHORTLY [*cito*]. See QUICKLY.

SHOULDER [*humerus*]. That the shoulders *sig.* power, n. 431. That to dwell between his shoulders *sig.* in security and in power, n. 449. That the shoulder-blade, the shoulder, and the arm, *sig.* the power of understanding and perceiving truth, n. 627.

SHOUT, to, or CRY OUT [*clamare*]. That to shout from the top of the mountains, *sig.* worship from the good of love, n. 405. See TO CRY OUT.

SHRUB [*virgultum*]. That shrubs *sig.* the knowledges of truth, n. 410.

SHUT UP, to [*occludere*]. That to shut up, when predicated of the Lord, *sig.* deprivation, n. 411.

SIBMAH [*Sibma*]. That the vine of Sibmah *sig.* the external church, and the men of that church, who explain the Word to favour the loves of the world, n. 911.

SICK [*ægrotus*]. See also DISEASE. That a sick person, in the spiritual sense, *sig.* those who have transgressed and sinned, n. 163. Three reasons given, why by faith in the Lord the sick were healed, n. 815.

SICKLE [*falx*]. That a sickle, and a sharp sickle, *sig.* divine truth exquisitely exploring and separating, n. 908, 914.

SIDE [*latus*]. That the side *sig.* good, n. 336. That the side *sig.* spiritual love, n. 365. That the sides of the north *sig.* truths from celestial good, n. 405.

SIEGE, to lay [*obsidere*]. That to lay siege *sig.* to straiten by by evils and falses, n. 633.

SIGHT [*visus*]. That the sight of the spirit is thought from affection, and hath extension into the spiritual world, n. 388. That angelic sight is the sight of truth from the light thereof, n. 759. That when the spiritual mind is open man receives angelic sight, *ill.* n. 759.

SIGN [*signum*]. That a sign *sig.* divine manifestation concerning things future, also, testification, n. 706. That a sign *sig.* that which indicates, witnesses, and persuades, n. 706, 824, 826, 1002. Concerning the difference between a sign and a miracle, n. 706. See also **MIRACLE**. That a great sign *sig.* divine revelation, manifestation, and testification, n. 710. That great signs *sig.* testifications and persuasions of the false from evil, n. 824. That a sign *sig.* revelation, n. 926. That signs *sig.* persuasions and confirmations by fallacies and sophistry, n. 1002.

SIGN, to, or to SEAL [*signare*]. That to sign *sig.* to distinguish and separate, n. 427. That to be signed upon the forehead *sig.* to be in the good of love to the Lord from the Lord, n. 427. That the sealed or signed *sig.* those who are in good, distinguished and separated from others, n. 429, 433.

SIHOR [*Sihor*]. See **EGYPT**.

SILENCE [*silentium*]. That silence *sig.* astonishment, and all things which cause it, n. 487.

SILK [*sericum*]. That silk *sig.* genuine truth resplendent from interior good, n. 242. That silk *sig.* truth from a spiritual origin, n. 619, 1143, 1144. That thread of silk *sig.* spiritual truths, n. 654.

SILLOAM. That the fish pool of Siloam *sig.* the Word in the letter, and to be washed therein *sig.* to be purified from falses and evils, n. 239, 475.

SILVER [*argentum*]. See also **GOLD**. That gold *sig.* celestial good, which is inmost good, and silver, which is spiritual good, the truth thereof, n. 70, 242. That silver *sig.* the truth of the internal man, n. 176. That silver *sig.* truth derived from the good of love, n. 195, 447, 502, 617. That silver in the treasures *sig.* the knowledges of truth, n. 236. That silver, in the opposite sense, *sig.* the false derived from evil, n. 242, 1141. That silver purified seven times *sig.* truth from the divine altogether and fully pure, n. 257. That silver *sig.* truth itself, n. 283. That pieces or plates of silver *sig.* the truths of the church, n. 439, 627. That silver *sig.* truth from the Word, or divine truth, n. 458, 502, 540. That silver spread out from Tharshish *sig.* the truths of the Word in the literal sense, n. 585. That silver *sig.* spiritual truth, n. 585. That silver *sig.* truth from the proprium, or self-derived intelligence, n. 617. That silver and gold *sig.* the truths and goods of the church, and, in the opposite sense, the falses and evils thereof, n. 654. That gold *sig.* the good of love, and silver the truth of wisdom, *ill.* and *sh.* n. 1322.

SILVER, PIECE OF [*drachma*]. That a piece of silver, or a drachma, *sig.* a truth, or a knowledge of truth, n. 675.

SIMEON or **SIMON**. That Simeon or Simon *sig.* truth in the will, n. 411. That Simon son of Jonas *sig.* the truth of good, or truth derived from good, or faith derived from charity, n. 411, 443, 820. That Simon *sig.* hearkening and obedience, and Jonas a dove, by which is *sig.* charity, n. 820. That Reuben *sig.* the understanding of truth, and Simeon the will of truth, n. 434. That Simeon *sig.* obedience, and also faith, n. 443. That by Simeon and his tribe, when mentioned in a good sense, are *sig.* in the supreme sense, Providence; in the internal sense, faith in the will, in the interior sense, obedience; and in the external sense, hearing, n. 443. That Simeon, in the opposite sense, *sig.* faith without charity, n. 443. That Simon's ship *sig.* the doctrinals of truth, n. 514. That Simeon *sig.* truth and good as to perception and obedience, n. 555.

SIN [*peccatum*]. That sin is predicated of a life of evil, or of a life contrary to good, and iniquity of the life of the false or of a life contrary to truths, n. 391. That sin *sig.* hell, n. 409. That sins are removed by truths and a life according to them, n. 475. That sins *sig.* evils arising from the loves of self and the world, n. 1108, 1111.

SINAI [*Sinai*]. That Sinai *sig.* heaven where the Lord is, from whom is divine truth, or from whom is the law, n. 204, 329, 336, 701. That Sinai *sig.* divine truth from divine good, n. 405.

SING, to [*cantare*]. That singing *sig.* the testification of gladness from the affection of truth, n. 323. That singing *sig.* the good of truth, n. 323. That a song *sig.* acknowledgment and confession from joy of heart, n. 326, 857, 936. That a new song *sig.* acknowledgment and confession that the Lord, as to the Divine Human, hath all power in the heavens and in the earth, n. 326, 854, 857, 859. That the song Jah *sig.* the celebration and glorification of the Lord, n. 326. That the voice of singing *sig.* the same as a song, n. 326. That the noise of songs *sig.* the joy of confessions, n. 326. That to sing a song *sig.* to glorify the Lord from spiritual truths and good, n. 340. That to sing a song, and to praise, *sig.* worship from a glad mind, n. 406.

SISERA [*Sisera*]. That Sisera *sig.* the false from evil destroying the church, n. 434, 447.

SISTER [*soror*]. That they are called sisters by the Lord who are in truth from the good of charity from Him, n. 746.

SIT, to [*sedere*]. That to sit on the right hand, when spoken of the Lord *sig.* divine omnipotence, n. 63, 687, 850. That to sit is expressive of the life of the will, thus of the esse of life, n. 687. That to sit *sig.* to be, and appertains to the will or love, n. 687. That to sit upon the dust and in the earth *sig.* to be in evils, and thence in damnation, n. 687. That to sit in silence and enter into darkness *sig.* to be in falses and thence in damnation, n. 687. That to sit upon the earth *sig.* to be in falses, n. 687. That to

sit before Jehovah *sig.* to be with Him, thus also to will and to act from him, n. 687. That to sit *sig.* to subject to judgment, to bring under jurisdiction, and thus to rule, n. 1033, 1062, 1076.

SIX [*sex*]. That six *sig.* spiritual good, n. 283. That six *sig.* communication, n. 283. That six is predicated of truths, and *sig.* all, n. 376, 847. That six *sig.* all things in the complex, n. 401, 847. That six *sig.* the same as three viz. truths in the whole complex, n. 627, and, in the opposite sense, falses in the complex, and evils thence, *ill.* n. 847.

SIX-HUNDRED [*sexcenta*]. See HUNDRED.

SIXTEEN [*sexdecem*]. That sixteen, the same as four and two, is predicated of goods, and, in the opposite sense, of evils, n. 924. See NUMBER.

SIXTY [*sexaginta*]. That sixty *sig.* a full time and state as to the implantation of truth, n. 684. That sixty-two *sig.* the marriage of truth with some little good, *sh.* n. 684.

SKIN [*cutis*]. That the skin, from correspondence, *sig.* the natural man, n. 386. That skins black as an oven *sig.* the natural man in its own evil from falses, n. 386.

SKIRT [*ala*]. That the skirt of a Jew *sig.* truth from the good of love to the Lord, n. 433. That to take hold of the skirt of a Jew *sig.* the desire of knowing truth from the Lord, n. 433.

SLAIN [*confossus, occisus*]. See also TO KILL or SLAY. That the slain of Jehovah *sig.* those with whom the truths and goods of the church are extinguished, n. 304, 315. That the garment of the slain *sig.* the abominable false [principle], n. 315. That the slain *sig.* falses, or those who are in falses, n. 315. That the slain, stabbed, or thrust through, *sig.* those who have perished by falses and evils, n. 329, 518. That the blood of the slain *sig.* falses conquered and dissipated, n. 357. That the slain [*occisi*] *sig.* those who are rejected by the evil and are concealed by the Lord, n. 392. That the slain *sig.* those who have no spiritual life, n. 418. That by the slain [*confossi*] and the slain of Jehovah are *sig.* those who perish by falses and evils, n. 652, 659, 750, 1194. That slain with the sword *sig.* those who extinguish truths in themselves by falses, n. 654, or those who perish by falses, n. 659. That to be slain *sig.* to perish by evils and falses, n. 676. That the slain [*confossi*] *sig.* the extinction of truth by falses, n. 811.

SLAIN, to be [*occidi*]. See TO KILL also SLAIN. That to be slain, when predicated of the Lord, *sig.* his not being acknowledged, n. 315. That to be slain or thrust through *sig.* to perish by falses and evils, n. 315, 355.

SLAVE [*mancipium*]. See SERVANT.

SLAUGHTER [*caedes*]. That slaughter, and a storm of slaughter *sig.* evils which destroy the goods of the church, n. 304. That slaughter *sig.* perdition and damnation, n. 315. That the day of great slaughter *sig.* the last judgment, n. 315.

SLAYER [*occisor*]. That slayers *sig.* falses which extinguish

spiritual life, n. 315, or those who destroy the spiritual life of man by falses and evils, n. 721.

SLEEP [*somnus*]. That to sleep and to slumber *sig.* to live a natural and worldly life and not a spiritual life, n. 61, 187, 355, 374, 911, 1006. That to lie down and sleep [in peace] *sig.* to live, n. 365. That the spirit of deep sleep *sig.* no perception, n. 376. That sleeping, when spoken of the Lord, *sig.* His apparent absence, n. 514.

SMALL [*parvus*]. That the small *sig.* those who know or are but little in the truths and goods of the church, and the great *sig.* those who know or are much in them, n. 696, 1212. That small and great *sig.* less and more, n. 696; also, inferior and superior, n. 836.

SMELL, AND to SMELL [*odor, odorari*]. See also **ODOUR**. That to smell *sig.* to perceive, n. 324. That the smell *sig.* spiritual perception, and the taste natural perception, n. 990.

SMITE, to [*percutere*]. That to smite and to kill *sig.* to be damned, n. 427. See **TO KILL**. That to be smitten *sig.* to perish, n. 525.

SMITH [*faber*]. That smiths *sig.* truths in ultimates, the same as iron, n. 316.

SMITTEN [*impulsi*]. That the smitten *sig.* those who are oppressed by the falses of ignorance, n. 357.

SMOKE, to, SMOKE [*fumus, fumigare*]. That to smoke *sig.* to be let into the evils of the loves of self and the world, n. 405. That smoke *sig.* the falses arising from those loves, or falses from evil, n. 405, 494, 539, 1204. That the smoke of the incense *sig.* truths from good, n. 494, also, the Word in the natural sense, *ill.* n. 955. That columns of smoke *sig.* mere dense falses arising from the truth of the Word falsified and its good adulterated, n. 539. That smoke, in the good sense, *sig.* the holy principle of truth, n. 494, 539. That smoke, in the opposite sense, *sig.* the infernal false, n. 543, 1173; also, dense false, n. 889. That smoke from the north *sig.* the falses of doctrine, the falses of faith, and the falses of evil, n. 539, 817. That smokes *sig.* falses derived from evil, n. 889. That smoke *sig.* the understanding of the Word in the natural sense, *ill.* n. 955. That the smoke of burning *sig.* hell and damnation, or infernal false and infernal evil, n. 1131.

SMYRNA [*Smyrna*]. That the church of the Smyrnæans *sig.* those who are willing to understand the Word, and yet do not understand it, n. 112.

SNARE [*laqueus*]. That snares, fire, and brimstone *sig.* falses and evils seducing, n. 960.

SNOW [*nix*]. That snow *sig.* truth in ultimates, or truth natural, *ill.* n. 67, 644. That snow *sig.* cold truths, or truths wanting the good of love, n. 411. That waters of snow *sig.* truths which are genuine, or which appear genuine, n. 475, 481.

SOAP [*smegma*]. That soap *sig.* the good by which washing or purification is effected, n. 475.

SODOM AND GOMORRAH [*Sodoma et Gommorra*]. That Sodom and Gomorrah *sig.* the evils originating in the love of self and the falses thence derived, n. 357, 519, 539, 653. That the smoke of Sodom *sig.* the dense false appertaining to those who are in the loves of self, n. 539. That the love of Sodom was the love of self, n. 653. That Sodom and Egypt *sig.* the two kingdoms into which the hells are distinguished, called the devil and Satan, n. 655. That Sodom and Egypt also *sig.* evil itself and the false thence derived, n. 655. That Sodom *sig.* the destruction of all good by the love of self, and Gomorrah *sig.* the destruction of all truth thence derived, n. 1029.

SOJOURN, to, SOJOURNER [*peregrinari, peregrinus*]. That to sojourn *sig.* to be instructed and to live, n. 323, 386, 654. That a sojourner *sig.* those who are out of the church and desire to be instructed, and receive the doctrinals thereof, and to live according to them, n. 386.

SOLDIER [*miles*]. That a soldier or soldiers, *sig.* those who were of the church and militated or fought for the Lord, n. 38. That soldiers *sig.* those who are of the church, who war for divine truth, n. 64, 195, 375. See **MIGHTY** and **MAN OF WAR**.

SOLOMON [*Salomo*]. That Solomon represented the Lord both as to the celestial and spiritual kingdoms, *sh.* n. 654. The reason why Solomon became an idolater, *ill.* and *sh.* n. 654.

SON AND DAUGHTER [*filius et filia*]. That sons *sig.* truths and affections of truths, and, in the opposite sense, falses and the affections of the false; and daughters *sig.* goods and affections of good, and, in the opposite sense, evils and the cupidities of evil, n. 166, 175, 240, 617, 622, 624, 724, 768. That the daughter of the king *sig.* the spiritual affection of truth, and hence the church consisting of those who are in that affection, n. 195, 242, 684, 863. That the sons of the married *sig.* truths with those who are in the church, and sons of the desolate *sig.* truths which will be received, n. 223. That sons *sig.* those who receive truths or who are in truths, and daughters those who receive goods or who are in goods, n. 239, 422. That children [*iberi*] *sig.* the falses of evil, n. 315. That sons of man *sig.* those who are in divine truths, and, abstractedly, divine truths themselves, n. 294; or, those who are in spiritual truths and goods, n. 330, 431, 458. That daughters also *sig.* the affections of truth, n. 355, 724, 911. That a son *sig.* truth from the good of charity, n. 357; or truth originating in good, n. 365. That sons of sons *sig.* truths of doctrine and multiplication thereof to eternity, n. 365. That sons of the flock *sig.* spiritual truths, and sons of the herd *sig.* natural truths, n. 374. That the Son *sig.* the Divine Human of the Lord, n. 401. That sons of the cast *sig.* the knowledges

of good and truth, n. 422. That sons of God *sig.* divine truths, n. 502. That sons and daughters *sig.* the truths and goods of the church, n. 504, 532. That confident sons *sig.* the falsities of those who have confidence in self-derived intelligence, n. 555. That sons of the east *sig.* those who were in the knowledges of truth and good, and thereby were made wise, n. 654. That sons and daughters *sig.* truths and goods exterior, and mothers and fathers truths and goods interior, n. 659. That sons of men *sig.* those that are intelligent in divine truths, n. 684. That daughters of kings *sig.* the spiritual affections of truths, n. 684. That a male son *sig.* the genuine truth of the church, n. 724. See MALE. That the sons of youth *sig.* natural truths from a spiritual origin, n. 724. That sons of the stranger *sig.* falses, n. 724. That sons from the sea *sig.* scientific and rational truths, n. 724. That sons of man [*homo*] *sig.* spiritual truths which are from the Lord by the Word, n. 724. That sons of man [*vir*] *sig.* rational and natural truths, which are from the understanding of the Word, n. 724. That sons of thunder, *sig.* truths from celestial good, n. 821. That confident daughters *sig.* those in the church who love falses more than truths, n. 919.

SON, *beloved* [*filius dilectus*]. That by the beloved Son is *sig.* the Lord as to divine truth, n. 315.

SON OF GOD, AND SONS OF GOD [*filius dei, et filii dei*]. That the titles, Son of God, Messiah, Christ, Anointed, and King, are synonymous terms, and each *sig.* divine truth, n. 684. That because sons, in the Word, *sig.* truths, therefore the title, Son of God *sig.* divine truth, n. 684. That sons of God *sig.* divine truths, n. 740. That sons of God *sig.* those who are regenerated by the Lord, n. 745.

SON OF MAN [*filius hominis*]. See the LORD. That the Son of man *sig.* divine truth, and the truth of the church, n. 32, 267, 297, 653, 714. That the Son of man *sig.* divine truth, which is the Word; or the Word such as it is in the natural sense, n. 655, 778. That a word against the Son of man *sig.* to interpret the natural sense of the Word, which is the sense of the letter, according to appearances, n. 778. That the Son of man *sig.* the doctrine of truth, and, in the supreme sense, the Lord as to the Word, n. 63, 151, 906. That the Son of man *sig.* the Lord as to the Divine Human, and as to the Word, n. 1029.

SONG AND SINGING [*canticum, cantus*]. See TO SING.

SORCERESS [*præstigiatrix*]. That sons of the sorceress *sig.* falses from the falsification of the Word, n. 768.

SORE [*ulcus*]. That sore *sig.* works done from man or from man's proprium, n. 962, 992. That sores *sig.* loathings of genuine goods and truths arising from evils of life, n. 992.

SOUL [*anima*]. That the soul of man, in the Word, *sig.* the truth of life, n. 70. That the soul *sig.* the life of faith or of truth, n. 338, 622, 696, 814. That the soul of man also *sig.* the truth

of faith as to knowledge, n. 355. That the soul *sig.* spiritual life, n. 376, 617. That the soul of lives and living soul *sig.* spiritual life, n. 419. That the soul *sig.* the life of the understanding, and the heart the life of the will, n. 622, 696, 745. That the soul that creepeth, and fish *sig.* those things which are of the natural mind, or knowledges and scientifics, n. 629. That the term soul, *sig.* the truth of doctrine and of faith, n. 696. That the term soul, *sig.* faith and understanding, and heart *sig.* love and will, n. 745, 750. I. That the term soul, in general, *sig.* man; II. that the term soul, specifically, *sig.* the life of the body; III. that the term soul, *sig.* the life of the spirit of man; IV. that the term soul, *sig.* the faculty of understanding; V. that the term soul, *sig.* divine truth; VI. that the term soul, *sig.* spiritual life; VII. that the living soul *sig.* life in general, *ill.* and *sh.* n. 750. That the soul of the hungry *sig.* the understanding of good, n. 750. That the soul of man and vessels of brass *sig.* the science of truth and the science of good in the natural man, or subservient scientifics, n. 750, 1156. That the soul of Jehovah *sig.* the divine truth, n. 750. That the souls of men *sig.* goods corresponding to scientific truths from the natural man, which are the affections of knowing, n. 1156.

SOUNDS [*soni*]. That sounds correspond to affections, n. 323. That discrete sounds excite the affection of truth, and continuous sounds the affection of good, n. 323. See MUSICAL INSTRUMENTS.

SOUTH [*meridies*]. That the south *sig.* a state of light and intelligence, n. 223, 717, also, the clearness of truth, or the light of truth, n. 355, 357, 449. That the storms of the south *sig.* manifest understanding of truth, n. 357. That hence the south *sig.* illustration, n. 439. See QUARTERS. That the south *sig.* spiritual good, n. 449. That the king of the south *sig.* those who are in intelligence from the Word, because in charity, n. 717.

SOW, *to*, [*seminare*]. That to sow *sig.* influx and reception, consequently instruction, n. 374. That the man that soweth, or the sower, *sig.* the Lord, n. 426. That to sow the land *sig.* to plant and form the church, n. 644.

SPACE [*spatium*]. That spaces, in the spiritual world, are appearances arising from the diversity of affection and of thoughts thence derived, n. 282 end. That times and spaces, in the spiritual world, are appearances according to states of life, *ill.* n. 1350.

SPEAR [*hasta*]. See ARMS OF WAR. That the lightning of the spear *sig.* imaginary goods, which in themselves are the evil of the false, n. 401. That swords and spears *sig.* fables from evil combating against truths from good, and *vice versa*, n. 734.

SPEECH AND TO SPEAK [*loquela et loquere*]. That in speech, the sound or tone of voice manifests both the quality and quantity of the affection, n. 393. That to speak with new

tongues *sig.* to confess the Lord and the truths of the church from Him, n. 455. That speech *sig.* confessions from the truths of the church, and, in the opposite sense, confessions from the falses of any religion, n. 455. That speaking, or to speak, *sig.* affection, thought, doctrine, and preaching, n. 817. That all the speech of man is from affection and thought thence derived, n. 817. That the sound of speech expresses the affection, and the expressions the thought, n. 817, 1216.

SPELT [*zea*]. That spelt *sig.* knowledges, n. 374.

SPHERE [*sphæra*]. That the spheres which surround angelic societies appear as atmospheres, n. 538. See ATMOSPHERE. That the life of the love of every one forms a sphere about him, n. 707. That from his sphere every one is perceived as to his quality, n. 707. That all consociations and conjunctions are effected by spheres, in the heavens, and also in the hells, n. 707.

SPICES [*aromata*]. That spices *sig.* truths which are grateful because derived from good, n. 242. That the spices in the holy oil *sig.* the divine wisdom, n. 1150. That the spices from which the holy oil was prepared, were fine myrrh, aromatic cinnamon, sweet cane, and cassia, *ill.* n. 1150.

SPIDER [*aranea*]. That spiders' webs *sig.* treacherous falses, n. 581.

SPIRIT [*spiritus*]. That to be in the spirit *sig.* to be in a spiritual state, in which things which are in the spiritual world clearly appear; and the same is denoted by having the eyes opened; hence the prophets were called seers, n. 53, 266, 609, 1348. Concerning the form and quality of man's spirit after death, n. 157. That the spirit of God *sig.* divine truth proceeding from the Lord, n. 183, 518, 665, 831. See COMFORTER or HOLY SPIRIT. That the seven spirits of God *sig.* all the truths of heaven and the church, n. 183, 274. That the spirit, when predicated of man, *sig.* divine truth received in the life, thus his spiritual life, n. 183, 419. That the Spirit of holiness, and the Holy Spirit, *sig.* divine truth proceeding from the Lord, n. 183, 504, and that the same is *sig.* by the Spirit of Jehovah and the Spirit of God, n. 294, 409, 507. That the spirit *sig.* a life according to truth from the Word, n. 419. That spirit *sig.* life from the Lord, n. 654. That the spirit of life from God *sig.* the the Divine proceeding from the Lord, which is called divine truth, n. 665. That the spirit of wisdom *sig.* the divine celestial principle, the spirit of intelligence the divine spiritual principle, and the spirit of science the divine natural principle; and that the spirit of the fear of Jehovah *sig.* all the holy principle of worship from those divine principles, *ill.* n. 696. That spirit *sig.* spiritual life, n. 831. That in the spirit *sig.* in vision, *ill.* n. 1037. That spirits who are in the world of spirits are together with men, and men with spirits; and yet spirits know nothing con-

cerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 1346.

SPIRITUAL [*spiritualis*]. That they who are in the spiritual kingdom of the Lord are in intelligence, because they are in truths by which good is produced, n. 318. Concerning the difference between the spiritual mind being open or shut, n. 406. What is properly meant by the spiritual man; that he acts solely from the Lord, n. 409. What is meant by the spiritual man being opened in a common or general manner, n. 543. That there are spiritual things interior and exterior, and that the latter clothe and invest the former, and thus exist under forms in the spiritual world, n. 582. That the good in the spiritual kingdom is the good of charity towards our neighbour, and the truth of that good is called the good of faith, n. 638. That the spiritual principle is the good of charity towards the neighbour, n. 700. That when things are seen in the spiritual world, it is immediately known from what spiritual origin they are, and thus what they signify, n. 781. That the spiritual church is in love towards the neighbour, and in worship from that love, n. 799. That spiritual love is the love of truth, *ill.* n. 831. That there are three forces [*vis*] in everything spiritual, a force of acting, a force of creating, and a force of forming, n. 1209.

SPLENDID THINGS [*splendida*]. That things splendid *sig.* truths, and things magnificent thence derived, *ill.* n. 1159.

SPOIL [*præda*]. That spoil *sig.* the falsification of truth, n. 652.

SPOILED [*spoliatus*]. That spoiled *sig.* destitute of goods, n. 714.

SPOILER [*vastator*]. That a spoiler *sig.* evil and its derivative false, n. 919.

SPORT, to, or to PLAY [*ludere*]. That to sport or to play *sig.* what appertains to interior festivity, which is of the affection of truth and good, n. 223.

SPOT [*macula*]. That spots *sig.* things falsified, n. 780. That spots *sig.* falses and evils of various kinds, n. 867.

SPRING, a [*scaturigo*]. See **FOUNTAIN**.

SPUE OUT, to [*evomere*]. That to spue out *sig.* to separate, n. 235. See **TO VOMIT**. That to spue and fall *sig.* altogether to eject truths falsified, n. 235.

STAFF [*baculus*]. See **ROD**.

STAG [*cervus*]. That to leap as a stag *sig.* to have joy from perception of truth, n. 455.

STAMMERERS [*balbi*]. That stammerers *sig.* those who with difficulty can apprehend the truth of the church, n. 455.

STAND, to [*stare*]. That to stand is predicated of truth, n. 336, 639. That to stand *sig.* to be and to live; also, to consist and subsist, and to sustain, n. 414, 666. That to stand about *sig.* con-

junction, n. 462. That to stand before God *sig.* to be conjoined to the Lord, n. 489; also, to be from God, and to be in the divine truth, n. 639. That to stand upon, when predicated of the Lord, *sig.* to be subject to Him, n. 606. That to stand near [*adstare*] is to be present, and denotes will, n. 628. That to stand on the feet *sig.* life in fulness, because in ultimates, n. 666. That to walk is expressive of the life of the thought from intention, to stand is expressive of the life of the intention from the will, and to sit of the life of the will, *ill.* n. 687. See TO WALK and TO SIT. That to stand before Jehovah *sig.* to look to or regard and understand what He willeth, n. 580. That to stand *sig.* to be present and conjoined, n. 850.

STARS [*stellæ*]. That stars *sig.* doctrinals, and the knowledges of good and truth, n. 72, 90, 175, 179, 184, 304, 372, 401, 402, 422, 430, 447, 453, 502, 517, 525, 535, 573, 632, 709, 714. That the seven stars *sig.* the knowledges of all things appertaining to good and truth, and hence all goods and truths, n. 88, 96. That the morning star denotes wisdom and intelligence from the Divine Human of the Lord, n. 179; and that the Lord Himself being wisdom and intelligence, He is therefore called the morning star, n. 179. That stars *sig.* the knowledges of good, and constellations the knowledges of truth, n. 401. That stars of light *sig.* the knowledges of truth from good, n. 401. That stars appear in the angelic heaven, n. 402. That a star, in the supreme sense, *sig.* knowledge concerning the Lord, n. 422. That stars, in the opposite sense, *sig.* falses in general, n. 573. That the Lord is called a star from the light of his divine wisdom, *sh.* n. 1357. That the Lord is also called the morning star from the light which will rise for the New Church, which is the New Jerusalem, n. 1357.

STATUE [*statua*]. That statues *sig.* worship from the truths of faith, n. 391, 652, 654. That solar statues *sig.* worship from natural truths, n. 391. That statues, in the opposite sense, *sig.* worship from falses, and thus idolatrous, n. 391. That statues of the groves *sig.* a religious principle grounded in the evils of the false, n. 391. That solar statues also *sig.* worship from falses of doctrine, n. 391.

STATUTES OR ORDINANCES [*statuta*]. That statutes and judgments *sig.* those things in the Word which teach rituals, n. 392. That the ordinances of the moon and stars *sig.* all things which are effected in the natural man according to the laws of order, n. 401. That statutes *sig.* the laws of external worship, and precepts *sig.* the laws of internal worship, n. 696. That statutes *sig.* the laws of conjunction, n. 768.

STAVES [*ligna*]. See ROD.

STEAL, to [*furari*]. That to steal *sig.* to take away, n. 548. See THIEF.

STEPS [*gradus*]. That steps *sig.* truths derived from the goods of love, n. 400.

STING [*aculeus*]. That stings *sig.* craftiness and subtilties to persuade by falses, n. 560. That stings *sig.* interior falses, n. 560. That to draw out with spikes or hooks [*aculeus*] *sig.* to lead away from truths by scientifics from the Word and from the world falsely applied, n. 560.

STOMACH [*ventriculus*]. That the memory appertaining to man corresponds to the crop of birds and the ruminatory stomach of animals, n. 242.

STONE [*lapis, saxum*]. What is *sig.* by a stone [a weight] entire and just, n. 304. That a stone *sig.* truth and its quality, n. 304. That the stone of Israel *sig.* the Lord as to divine truth, n. 375, *sh.* 1324. That stone *sig.* divine truth, n. 400. What is *sig.* by the rolling away of the stone from the door of the sepulchre, n. 400. That a stone [*saxum*] *sig.* the truth of faith, n. 411. That a stone [*lapis*], in the supreme sense, *sig.* the Lord as to divine truth, and thence, in an inferior sense, truth from good, n. 411. That stones *sig.* truths, and, in the opposite sense, falses, n. 503, 655. That a stone *sig.* natural truth, n. 587, 828, or, truths upon which the interior truths of the Word are founded, n. 724. That hewn stones *sig.* those things which are of self derived intelligence, n. 781. That the stone [*lapis*] *sig.* divine truth, and the rock [*petra*] thence the Lord as to divine truth, n. 1029, *sh.* 1324. That marble *sig.* man's sensual principle, which is the ultimate of man's thought and will, *ill.* n. 1148. That the corner stone *sig.* the Lord as to divine truth, *sh.* n. 1324.

STONE, PRECIOUS [*lapis pretiosum*]. That precious stones *sig.* truths which are beautiful because derived from good, n. 242. That they *sig.* the truths of heaven and of the church derived from good, n. 268, 277, 401, 430, 431. That precious stones also *sig.* the knowledges of truth and good, n. 294. That precious stones, from their colour, splendour, and fire, indicate the quality of truth from good, n. 401. That stones of desire *sig.* truths which are pleasant and delightful from good, n. 401. That twelve precious stones *sig.* all truths from good in heaven and the church, n. 431. Concerning the origin of precious stones in the spiritual world, n. 717. That precious stones *sig.* divine truths in ultimates translucent from interior truths, n. 717. That precious stones *sig.* truths from a spiritual origin; also, the false opposite thereto, which is called the infernal false, n. 1043. That precious stones *sig.* the knowledges of truths, or truths, by which goods are procured, n. 1142. That precious stones and diadems *sig.* divine truths of the literal sense of the Word; also, the truths of doctrine derived from the Word translucent by virtue of its spiritual sense, n. 1235, 1324.

STONE, to [*lapidare*]. That to stone with stones *sig.* the destruction of truth by falses, n. 315. That it also *sig.* to die by falses, n. 240. That stoning *sig.* condemnation, and the curse, on account of the destruction of truth in the church, n. 655, 768.

STONE, WHITE [*calculus*]. That a white stone *sig.* wisdom

and intelligence from the Lord, n. 146. That a stone [*lapis*] *sig.* the truth of the church, n. 220. See **STONE**.

STORGE. That *storge*, or the maternal love, is derived from the womb, n. 710. See **WOMB**.

STORM [*procella*]. That storm *sig.* the evils of the false, n. 405. That storm and tempest *sig.* the dispersion of falses and evils, n. 419. That storms *sig.* the same as inundation, n. 540. See **FLOOD**.

STRAITNESS [*angustia*]. That straitness and oppression *sig.* states of temptations, n. 600. That straitness of times *sig.* scarcely and with difficulty, n. 684.

STRANGER [*alienigena*]. That strangers, and also sons of the stranger, *sig.* falses, n. 376, 388, 518, or falses which destroy truths, n. 537; also, falses from evil, n. 850. That a stranger *sig.* one who is not of the church, n. 746.

STRAW [*stramen*]. That straw *sig.* the Word in the letter, n. 781.

STREAM [*flumen*]. See **RIVER**.

STREET [*platea*]. See also **CITY**. That the streets and lanes of a city *sig.* truths of doctrine, or doctrinals, n. 223, 376, 386, 417, 727, 750, 863. That to wander blind in the streets *sig.* not at all to see truths, n. 329. That a street *sig.* the truth of doctrine, and truth teaching and leading to good; and, in an opposite sense, the false of doctrine, and the false teaching and leading to evil, n. 652, 684. That the head or beginning of the streets *sig.* the entrance to truth, consequently all truth, n. 652. That the mud, the mire, and the dung of the streets *sig.* the false originating in the love of evil, n. 652, also, the false originating in falsified truth, n. 734. That to play in the streets *sig.* to be glad and rejoice on account of doctrinals, n. 863.

STRENGTH [*robur*]. See **POWER**. That strength *sig.* divine good by divine truth, n. 33, 316, 467. That strength and gracefulness or beauty *sig.* the divine good and the divine truth, n. 288. That strength, when predicated of the Lord, *sig.* omnipotence, n. 346, 467. That strength and power are predicated of truths from good, n. 405, 467. That power and strength *sig.* omnipotence from divine good by divine truth, n. 467. That all the strength and all the power of divine truth exists and consists in the ultimate, consequently in the literal sense of the Word, n. 593. That strength *sig.* the power of good over evil, n. 684. That strength *sig.* truth, *ill.* n. 811.

STRONG [*robustus, validus, fortis*]. See also **MIGHTY**. That he is called strong [*robustus*] who trusteth to himself and his own intelligence, n. 504. That strong [*validus*] *sig.* cupidity, n. 518. That the strong [*fortis*] *sig.* the affections, n. 617. That the strong one [*fortis*] of the nations *sig.* the false of evil, n. 654. That strong [*validus*], when predicated of doctrine, *sig.* fortified by artifices, n. 1135.

STRUGGLING OR WRESTLING [*luctatio*]. That the strugglings or wrestlings of God *sig.* spiritual temptations, n. 439.

STUPOR OR AMAZEMENT [*stupor*]. That stupor or amazement is predicated of the understanding when it hath no perception of good, and blindness when there is no apprehension of truth, n. 355.

STYLE OF THE WORD [*stylus Verbi*]. See **WORD**.

SUCCESSIVE AND SIMULTANEOUS ORDER [*ordo successivus et simultaneous*]. That there is a successive order and there is a simultaneous order, *id.* n. 1086. That the supreme in successive order becomes the inmost in simultaneous order, and consequently in series, n. 1146.

SUCK, to [*sugere*]. That to suck *sig.* influx from the Lord, n. 365. That to suck the affluence of the sea *sig.* to imbibe truths of doctrine from the Word and intelligence thence, n. 445. That to suck the covered things of the hidden things of the sand *sig.* the spiritual things which lie concealed in the literal sense of the Word, n. 445. That to give suck *sig.* to receive truths from the good of love; for the milk which is given to suckle *sig.* truth from the good of love, n. 710, 721.

SULPHUR OR BRIMSTONE [*sulphur*]. That sulphur and sulphureous *sig.* the concupiscence of destroying the goods and truths of the church by the falses of evil, n. 576, 578, 653, 888. That fire and sulphur *sig.* evils of the false and falses of evil, n. 644. That sulphur *sig.* the vastation of all good by concupiscences originating in evils, n. 653. That sulphur *sig.* the love of the false from evil, n. 888.

SUN [*sol*]. That the sun *sig.* the Lord as to divine love, n. 72, 304, 401, 481, 707, 708, 724, 799, 997, 1124, 1243. That the Lord from divine love appears from heaven as a sun, n. 74, 295, 340, 392, 422, 504, 709, 726, 981, 1124. That the setting of the sun *sig.* the last time of the church, n. 179. That the south *sig.* a state of light, n. 223. See **QUARTERS**. That the light of the sun *sig.* the divine truth from the divine good in the celestial kingdom, n. 257, 401. That the light of the sun shall be sevenfold, &c. *sig.* that the divine truth in heaven shall be without any false principle, thus altogether and fully pure, n. 257, 401. That the sun, in the opposite sense, *sig.* the evil of love, n. 270, 481. That the sun given for the light of the day *sig.* the good of celestial love, from which is the perception of truth, n. 275. That the sun of righteousness, or justice, *sig.* the good of love, n. 279. That the Lord appears before the angels as a sun, fiery and flaming, the reason thereof, n. 295, 504. That the sun, in the opposite sense, *sig.* the love of self, and thence all evil, n. 298, 401, 481, 573, 1328; also, natural love separated from spiritual love, which is the love of self, *sh.* n. 1328. That the sun *sig.* the divine celestial principle, which is the divine good, n. 329. That the light proceeding from the sun of heaven is the divine truth, and the

heat thence proceeding is the divine good, n. 340, 504, 709. That the sun *sig.* the good of love, and the moon the truth of faith thence derived, n. 365, 372, 401, 453, 525, 573, 637, 709. That about the Lord there is a divine sphere, which near Him appears as a sun, being his divine love, n. 392, 981. That the sun, in the supreme sense, *sig.* the Lord as to divine love, and thence the good of love to the Lord, which is from the Lord in man, n. 401, 481, 707, 708, 724, 981. What is meant by the sun's being darkened, &c. n. 401, 526. That the rising of the sun *sig.* the good of love, which is the good of life, and the setting of the sun *sig.* the evil of love, which is the evil of life, n. 401. What is signified by the "the sun stood in Gibeon and the moon in the valley of Ajalon," n. 401. That the sun's being ashamed and blushing *sig.* that good and truth are not received, but only evil and the false, n. 401. That the sun *sig.* natural love, which, viewed in itself, is the love of self and the world, n. 401, *sh.* 1328. That the rising of the sun, or the east, *sig.* the divine love of the Lord, n. 422, 644. See EAST. That from the rising and from the setting *sig.* all who are in the goods and truths of heaven and the church, n. 422. That the sun in heaven is always rising and never setting, n. 422. That the sun of the spiritual world is constant and stationary; the reason thereof, n. 610. That the sun *sig.* celestial and spiritual love, and the moon faith originating in charity, n. 709. That the sun's setting while it is yet day *sig.* to perish as to all the goods of love, n. 721. Concerning the sun of the spiritual world, and also concerning the sun of the natural world, their auras and atmospheres, n. 726.

SUPERIOR AND INFERIOR [*superior et inferior*]. That, in the Word, by things superior, and which are in the midst, are *sig.* things interior; and by things inferior, and which are round about, are *sig.* things exterior, n. 283.

SUPH [*Suph*]. That the sea Suph *sig.* damnation, and also hell, n. 400, 654. That the sea Suph *sig.* scientific truth, n. 518.

SUPPER, to SUP, HOLY SUPPER [*cæna, cænare, sancta cæna*]. That to sup *sig.* to communicate the goods of heaven, n. 252. That bread and wine in the holy supper *sig.* the good of love celestial and spiritual, n. 252, 329. See BREAD and WINE. That by eating and drinking, in the holy supper, is *sig.* communication and appropriation, n. 146, 252. That marriages were formerly celebrated at supper time, n. 252. That supper *sig.* consociation by love and communication, and hence it *sig.* heaven and the church, n. 252, 1225. That by the Lord's body and flesh, in the holy supper, is *sig.* the divine good of the divine love, and by His blood the divine truth proceeding from that good, n. 329, 1082. That the bread in the holy supper *sig.* the good of love to the Lord derived from the Lord, and the wine the good of faith, which in its essence is truth, n. 376, 1082. The reason why the holy supper was instituted by the Lord, n. 376.

That by the great supper in Luke xiv. 16, is *sig.* heaven and the church as to spiritual nourishment and instruction, n. 548.

SUSTAIN, to [*sustinere*]. That to sustain *sig.* to resist, n. 100. That to sustain exaction *sig.* temptations, n. 814.

SWADDLING CLOTHES [*fasciæ*]. That swaddling clothes *sig.* the first truths, which are truths of innocence, which are also truths of divine love, n. 706.

SWALLOW [*hirundo*]. That a swallow *sig.* natural truth, n. 391.

SWEAR, to [*jurare*]. That to swear *sig.* for a man to instruct himself in divine goods and to apply them to life, n. 340; because an oath *sig.* confirmation, and conviction of a thing's being so, and this is effected from goods by truths, n. 340. That to swear to Jehovah Zebaoth *sig.* to confess the Lord, n. 391. That to swear *sig.* to confess, n. 455. That to swear *sig.* asseveration and confirmation in life, and, when predicated of the Lord, it *sig.* divine verity, n. 608, 684, 696. That to swear, when predicated of Jehovah, *sig.* confirmation from Himself, or from His own Divine [principle], n. 608, 750. That to swear by God *sig.* to speak verity, n. 608.

SWEEP, to [*verrere*]. That to sweep the house *sig.* to run over the whole mind, and to view everything therein, to discover where the truth hath hid itself, n. 675.

SWEET [*dulce*]. That sweet *sig.* what is delightful from the good of truth and the truth of good, n. 618.

SWIFTNESS [*velox, velocitas*]. That swiftness, when predicated of intelligence, *sig.* the affection of truth, n. 281. That swiftness and haste *sig.* excitation from affection and lust, n. 281, 355. That swiftness is predicated of affection, n. 455.

SWINE [*sus*]. That to eat the flesh of swine *sig.* to appropriate infernal evils, n. 659. That swine correspond to and thence signify sordid avarice, n. 659. That swine *sig.* filthy loves, such as are in the hells of adulterers, n. 1044.

SWORD [*gladius, machæra*], DAGGER [*romphæa*]. That a dagger or sword *sig.* truths combating, and the dispersion of falses, n. 13, 73, 131, 144, 367, 385, 829, also temptations, because temptation is combat, n. 131. That to fall by the edge of the sword *sig.* the destruction of truth by falses, n. 131. That to die by the sword *sig.* to be destroyed by falses, n. 131. What is *sig.* by a sword upon the right arm and upon the right eye, n. 131. That to unsheath swords upon wisdom *sig.* to extinguish intelligence by falses, n. 131. That a sword [*gladius*] *sig.* the destruction or deprivation of truth by falses, n. 152, 315, 365, 386, 387, 388, 419, 504, 518, 537, 721, 811, 829, 863, also, the false combating and destroying truth, n. 177, 238, 357, 386, 811, or the false destroying and vastating truth, n. 235. That a sword [*gladius et machæra*] *sig.* truth combating or fighting against the false, and, in the opposite sense, the false combating or fighting

against the truth, n. 238, 240, 277, 355, 367, 519, 684, 812, 908, 1248. That to be cut in pieces with swords *sig.* to die altogether by falsifications of truth, n. 240. That to be visited by a sword, hard, great, and strong, *sig.* the extinction of all truth, n. 275. That the flame of a sword turning itself, &c. *sig.* truth from the good of love defending, n. 277. That a sword upon the thigh *sig.* divine truth combating from divine good, n. 288. That the sword of Jehovah *sig.* the false destroying truth, n. 304, 730. That a sword *sig.* the false destroying truth and good, n. 314, 315, 391. That my mouth as a sharp sword *sig.* truth dispersing the false, n. 357. That a sword [*gladius*] *sig.* combat in general; a dagger [*machæra*] the combat of truth derived from good and of the false derived from evil; and a two-edged sword [*romphæa*] the combat of truth derived from doctrine against the false, and the false derived from doctrine against truth, n. 367, 385. That to be delivered up to the sword *sig.* to perish by falses, n. 401. That the sword *sig.* the destruction of the false by truths; also, the destruction of truth by falses, n. 405. That drawn swords *sig.* falses destroying, n. 537. That the sword of the mighty *sig.* truth powerfully destroying the false, n. 724. That for the sword to the sword *sig.* destruction by falses, n. 811. That to kill with a sword *sig.* to destroy truth by falses; also, to imbue falses, *ill.* n. 812. That a sword [*gladius*], because upon the thigh, *sig.* combat from love; that a sword [*machæra*], because in the hand, *sig.* combat from power; and that a sword [*romphæa*], because from the mouth, *sig.* combat from doctrine; and that a sword [*romphæa*] proceeding out of the mouth of the Lord *sig.* combat from the Word, n. 1248.

SYCAMORE [*sycomorus*]. That a sycamore tree *sig.* the natural truth of the church, n. 503. That a sycamore tree *sig.* the faith of the false of evil, n. 815. That a sycamore tree *sig.* the natural man as to truths therein, and, in the opposite sense, as to falses, n. 815.

SYNAGOGUE [*synagogus*]. That a synagogue *sig.* doctrine; and the synagogue of Satan *sig.* the doctrine of all falses, n. 120, 210.

SYRIA OR ARAM. That Syria *sig.* the church as to the knowledges of truth and good, n. 195, 475, 717. That Rezin, king of Syria, *sig.* the rational principle perverted, n. 559, 706; also, the external or natural principle of the church, n. 706.

T.

TABERNACLE [*tabernaculum*]. That tabernacles *sig.* the habitations of those who are in the good of love, n. 431, 799. That the tabernacle *sig.* divine truth, n. 455. That the tabernacle, in the supreme sense, *sig.* the Lord; in the respective sense, hea-

ven and the church, and thence the holy principle of worship, n. 700, 799. That in the most ancient times, they who were of the church dwelt in tabernacles and tents, n. 799. That tabernacles *sig.* the goods of the church or of the doctrine thereof; and tents *sig.* the truths thereof, n. 799. See TENT. That the tabernacle of Jehovah *sig.* divine good, n. 799. That to conceal in the secret of the tabernacle *sig.* to hold in divine good and to protect from evils, n. 799. That the tabernacle of David *sig.* divine good, n. 799. That the tabernacles of Judah *sig.* the goods of the Word and the goods of the church, n. 799. That tabernacles *sig.* the worship of the Lord from the good of love, and truths thence derived, n. 820. That the temple of the tabernacle of the testimony *sig.* interior divine truth, n. 948, 959; also, the inmost heaven, where the Lord is in His holiness in the Word and in the Law, which is the decalogue, n. 1304. That the tabernacle *sig.* the Lord's Divine Human, and the church celestial, in which the Lord is in divine good; and that the temple *sig.* the Lord's Divine Human, and the church spiritual, in which the Lord is in divine truth, n. 1291.

TABLE [*mensa*]. That tables *sig.* all things which should nourish the spiritual life, because by tables are understood the food which is upon them, n. 235, 375, 519. See FOOD. That tables full of vomiting and what is cast up *sig.* truths and goods falsified and adulterated, n. 235. That to eat and drink at the table of the Lord in the kingdom of God, is to be conjoined with the Lord by love and faith, and to enjoy celestial beatitude, n. 252. That tables *sig.* instructions, n. 340. That to sit at table *sig.* to be spiritually nourished, n. 727.

TABLES [*tabulae*]. That the tables, or the tables of the covenant, *sig.* the divine truth by which there is conjunction with the Lord, n. 701. That the two tables were of stone, because stone *sig.* divine truth, n. 701.

TAIL [*cauda*]. That tails *sig.* sensual scientifics, which are the ultimates of intelligence and wisdom, n. 559. That the tail also *sig.* natural scientifics, which are serviceable to things spiritual as means of intelligence, n. 559.

TAKEN, to be [*desumi*]. That to be taken [at a mill] *sig.* to explore and to learn truths, n. 810.

TALENT [*talentum*]. That talents *sig.* the knowledges of truth and good from the Word, n. 193. That as it were, the weight of a talent *sig.* falses in the greatest degree infernal, *ill.* n. 1026.

TARES [*zizania*]. That tares *sig.* the evils of the false, n. 374. That tares *sig.* evils, or those in whom evils are, n. 397, 849. That tares *sig.* the infernal false, n. 683. That tares *sig.* falses of doctrine, of religion, and of worship, which are from evil, n. 740, 911. That to sow tares *sig.* to insinuate and implant falses, n. 911.

TARSHISH. That the ships of Tarshish *sig.* common knowledges of truth and good, n. 242, 304. That the kings of Tarshish *sig.* the interior truths of the natural man, n. 406. That Tarshish *sig.* the natural man as to knowledges of good, n. 406. That the ships of Tarshish *sig.* the knowledges of good from the Word, n. 406. That Tarshish *sig.* the interior goods and truths in the natural man, n. 406. That silver spread out from Tarshish *sig.* the truths of the literal sense of the Word, n. 585, 587.

TASTE [*gustus*]. That savour and taste *sig.* the desire or affection of knowing and growing wise, n. 427. That the taste *sig.* appetite, desire, and affection, n. 455. See TONGUE. That what is savoury *sig.* what is delightful and pleasant appertaining to wisdom, n. 519. That delicacies [*sapida*] as being savory *sig.* truths which are of wisdom, n. 519. That savour [*sapor*] is predicated of the perception of a thing, n. 617. That spirits and angels have taste equally as men, but from a spiritual origin, n. 618. That the smell *sig.* spiritual perception, and the taste natural perception, n. 990.

TEACHER [*doctor*]. That teachers *sig.* doctrine, or the doctrine of truth, and, in the supreme sense, divine truth, n. 600, 684.

TEAR [*lachryma*]. See EYE.

TEMPLE [*templum*]. That the temple *sig.* heaven and the church as to divine truth, n. 179, 219, 220, 277, 478, 608, 629, 630, 699, 914, 948, 1013. That the temple of God *sig.* in the supreme sense the Divine Human of the Lord, and, in a respective sense, the Lord's spiritual kingdom, n. 219, 220, 439, 478, 699. That the porch of Solomon's temple *sig.* the things appertaining to the ultimate heaven, n. 219. That the temple to which He should come, *sig.* the Divine Human of the Lord, n. 242. That the temple *sig.* the church which is in truths from good, which is called the spiritual church, n. 313, 630. That the temple *sig.* the Lord as to divine truth, n. 329, 391, 608, 699, 914. That the temple of holiness *sig.* the worship of the Lord, n. 388. That the house of prayer, or the temple, *sig.* the heaven where spiritual truths are, n. 391. That the new temple *sig.* the New Church, n. 405, 458. That the temple of his holiness *sig.* heaven, where and whence is divine truth, n. 587. That the temple, in the supreme sense, *sig.* the Divine Human of the Lord as to divine truth, and, in the respective sense, heaven and the church, as to divine truth proceeding from the Lord, n. 629, 699, 1291. That the temple of Solomon with its three courts represented the three heavens, n. 700. That the temple of the tabernacle of the testimony *sig.* interior divine truth, n. 948, 959; also, the inmost heaven, where the Lord is in his holiness in the Word and in the law, which is the decalogue, n. 1304. That the temple *sig.* the Word interiorly revealed, n. 949. That the

temple *sig.* the divine truth or the Word in the natural sense illustrated, n. 955. That the tabernacle *sig.* the Lord's Divine Human, and the church celestial, in which the Lord is in divine good; and that the temple *sig.* the Lord's Divine Human, and the church spiritual, in which the Lord is in divine truth, n. 1291.

TEMPTATION [*tentatio*]. That to be tempted *sig.* to be infested by falses, n. 123. That the Lord alone fights for man in temptations, and not man at all, n. 131, 137, 730. That none are let into spiritual temptations, but they who acknowledge the Divine of the Lord in His Human, and are in the spiritual affection of truth, n. 138. That temptation is nothing else but infestation of truth by falses with man, n. 164, 518. That God tempteth no man, n. 246, 631. In what manner man cometh into temptations, n. 246, 730. That no one is let into spiritual temptation, unless he be in spiritual affection, which is called charity, n. 247. That spiritual temptations are occasioned by the irruption of falses into the thoughts, or inundations of the mind by falses, n. 419, 518. Concerning the temptations of those who are in falses from ignorance, n. 474, 478. That those in whom truths from the Lord are implanted by temptations, are continually held in them by the influx of divine good into them, n. 479. That temptations are immersions into the hells, and obsessions by evils and falses, n. 538. That God leadeth no one into temptations, n. 631. That temptations exist by evil spirits and genii who are from hell, n. 650. That in temptations the Lord appears as absent, n. 700. That in temptations man is infested by evils and falses, n. 730. That in temptations the Lord fights in man against evils and falses which are from hell, n. 730. That in temptations the Lord sustains man with spiritual meat and drink, which are the goods and truths of heaven, n. 730. That in temptations the evils and falses of man emerge and appear, n. 730. That none are let into temptations but those who are in the marriage of good and truth, *ill.* n. 897. Concerning consolations after temptations, n. 897. That when temptations are finished, joy then flows in from the Lord, *ill.* n. 897. That by temptations man is conjoined to heaven, and let into heaven, n. 897. That in temptations man's spiritual liberty is stronger than out of them, *ill.* n. 900.

TEN [*decem*]. That ten *sig.* full and much; but, when spoken with respect to other numbers, it *sig.* some part thereof, or as much as is conducive to uses, n. 112, 124. That ten *sig.* all who are of the church, and five *sig.* some of them, n. 187, 252. That ten also *sig.* all persons and all things, n. 316, 374, 548, 675, 716, 1069, also many, and many things, n. 675, 716, 1069. That a tenth part *sig.* all and much, n. 675. That ten times *sig.* oft times and always, n. 675. That the tenth, and tything, *sig.* benediction in all things, n. 675. That ten *sig.* much and abun-

dance, n. 777, 1041. That ten *sig.* all and all things, n. 1024, 1069. That the ten words *sig.* all things of the Word, n. 1024. See PRECEPTS.

TENT [*tentorium*]. That the tents of Judah *sig.* the celestial kingdom, n. 205. That to enlarge the place of the tent *sig.* that there shall be worship from good, n. 223. That tents *sig.* the goods of love and worship, n. 365, 724. That the tent of the assembly represented the three heavens, n. 700. That all worship in old time was performed in tents, n. 724. That tents *sig.* the church principled in the truths of doctrine, or the church consisting of those who are in truths from the good of love, or the doctrine of truth from the good of love, n. 799, 811. That the tent of Jehovah *sig.* divine truth, n. 799. That to hide in the tent *sig.* to hold in divine truth and to protect from falses, n. 799.

TERROR [*terror*]. See also FEAR. That terror *sig.* destruction, n. 911.

TESTAMENT [*Testamentum*]. See COVENANT. That the blood of the new testament, or new covenant, *sig.* the conjunction of the Lord with the church by divine truth, n. 960.

TESTIMONY, and to TESTIFY [*testimonium et testari*]. See also TO WITNESS. That the testimony of Jesus *sig.* the acknowledgment of the Lord's Divine Human, n. 10, 27, 52, 1257, also, that the Lord is the God of heaven and earth, and also a life conformable to His commandments, in particular, according to the precepts of the decalogue, n. 1231. That the Word of His testimony *sig.* the confession of the Lord, and acknowledgment of the Divine [principle] of the Lord in His Human, n. 329, 749. That testimony *sig.* confession of the Lord, and the Lord Himself, n. 392: also, the Lord as to His Divine Human, n. 392, 400. Concerning the tables of testimony which were deposited in the ark, n. 392. That testimonies and commandments *sig.* such things as teach life, n. 392. That testimony *sig.* the acknowledgment of the Divine [principle] in the Lord, and thence the good of love and truth of doctrine, n. 649. That the testimony of Jesus Christ *sig.* the confession and acknowledgment of the Divine [principle] of the Lord in His Human, n. 770. That to testify or to bear witness is spoken of the truth, and that truth testifies of itself, consequently the Lord, because He is truth itself, n. 1356. That the Lord testifies from himself, and that he is his own witness, n. 1356.

THANKSGIVING [*gratiarum actio*]. That thanksgiving *sig.* glorification, n. 288. See TO GLORIFY. That thanksgiving and honour are predicated of the reception of divine good, n. 466.

THIEF, THEFT [*fur, furtum*]. That the Lord will come as a thief *sig.* a time of death unexpected, when all knowledges pro-

cured from the Word, which have not acquired spiritual life, shall be taken away from the wicked, n. 193. That this is attributed to the Lord, although it is the evil and false which steals them away, n. 194, 1005. That thieves *sig.* falses, and destroyers by night *sig.* evils, n. 193. That a thief *sig.* the false taking away and destroying or dissipating truth, which is the false vastating, n. 193. That a den of thieves *sig.* the profanation of the church and of worship, n. 325. That thieves *sig.* the infernals, because they injure and destroy the spiritual life of man, n. 375. That to thief and to steal *sig.* to take away the knowledges of good and truth, which may be serviceable as the means of procuring spiritual life, n. 591. That thieves *sig.* those who despoil the goods and truths of the church, and thence make to themselves gain, *sh.* n. 840. That thieves *sig.* evils, and grape-gatherers *sig.* falses, n. 919. That thieves *sig.* those who infuse falses, whence come evils, n. 962. That to come as a thief, when predicated of the Lord, *sig.* his advent, and the last judgment which then takes place, *ill.* n. 1005.

THIGH [*femur*]. That the thighs of a man [*vir*] *sig.* what are from self-will, from which are merely evils, n. 355. That thighs *sig.* the good of love, n. 355. That thighs *sig.* natural conjugal love, and the womb or belly *sig.* spiritual conjugal love, n. 618. That the thigh, when spoken of the Lord, *sig.* the divine good of divine love, n. 685. That the thigh-bone out of joint *sig.* no conjunction of good and truth, n. 710. That the thighs of the Lord *sig.* those who are principled in love towards their neighbour, n. 780. That loins and thighs *sig.* conjugal love, and, in general, love; and, when predicated of the Lord, *sig.* divine love, *sh.* n. 1242.

THIRD OR THIRD-PART [*tertia pars*]. See THREE.

THIRST, to THIRST [*sitis, sitire*]. That to thirst *sig.* to desire, and is predicated of the truths of the church, n. 83, 376, 730. That to be slain with thirst *sig.* a total defect of truth, or to perish from defect of truth, n. 240. That to die of thirst *sig.* the deprivation of spiritual life from a defect of truth, n. 275, or a desolation for the want of truth from a spiritual origin, n. 342. That to thirst *sig.* to be deprived of the truths of faith, n. 386. That to be dry with thirst *sig.* the defect of truth, n. 386. That to thirst *sig.* a defect of truth, n. 480. That thirst *sig.* a desire for truths, n. 483. That a land of thirst *sig.* the church where there is no truth, n. 504. That thirst *sig.* a deficiency or want of divine truth, n. 727. That the drink of the thirsty *sig.* the understanding of truth, n. 750. That to thirst *sig.* to desire truth from the Word, n. 840, *sh.* 1359, also, to be in want of truth, and from the want of truth to perish, *sh.* n. 1359.

THORN AND BRIAR [*spina, vepres, sentis*]. That thorns *sig.* falses of evils, n. 237, 304. That the thorn and the briar *sig.* the false and the evil, n. 304. That a place of briars [*senticetum*]

sig. the false from evil, and a place of thorns [*vepretum*] the evil from the false, n. 357. That thorns [*spina*] also *sig.* evils of the false, n. 374. That the place of thorns [*vepretum*] and the place of briars [*senticetum*] *sig.* the evils and falses of the doctrine of the church, n. 504. That briars and thorns coming up *sig.* the falses of evil, n. 644. That the thorn of the briar *sig.* the false of the evil, n. 730.

THOUGHT [*cogitatio*]. That thought is the internal or spiritual sight of man, n. 282 end. That there are two states of the thoughts with man, one when he is in thought concerning truths from the Lord, and the other when he is in thought concerning truths from himself, n. 517. That to think from self and the world is to think from hell, n. 543. That spiritual thoughts and affections have place with those who think, from God, concerning God and concerning things divine; but that only natural thoughts and affections have place with those who do not think, from God, concerning God and concerning things divine, but only from themselves, or from the world, concerning themselves or concerning the world, n. 543. That spiritual thought is without any determinate idea of space, time, number and measure, n. 548. That thought is interior and exterior, namely, spiritual, natural, and sensual, n. 580. That man can think what he doth not will, but what he wills, this he thinks when left alone to himself; and to will is to do, n. 781. That every single thought of man communicates with some society in heaven or hell, n. 889, 1092, 1093, 1094. That the first and primary thought which opens heaven to man, is thought concerning God, *ill.* n. 1096, 1097, 1098. Concerning the thought of light and the thought of love, *ill.* n. 1096, 1099. That there is an interior thought, which is called perception, and there is an exterior thought, which properly is called thought; and that the latter is in natural light, whereas the former is in spiritual light, n. 1323, *ill.* 1350. That the rational faculty is the first receptacle of spiritual truths, n. 1339. That the reason why the learned have attributed everything to thought and thence to faith, is, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *ill.* n. 1317.

THOUSAND [*mille*]. That 5000 *sig.* all of the church who are in truths from good, n. 430. That 12,000 *sig.* all who are in the light of truth originating in the good of love, n. 430, 434. That 18,000 *sig.* all truths of doctrine encompassing and defending, n. 438. That 1260 *sig.* the same as $3\frac{1}{2}$, the end of a former state and the beginning of a new one, and a state of increase even to fulness, n. 636, 732, 761. That 7000 *sig.* all things of heaven and the church, n. 676. That 144,000 *sig.* all things and all per-

sons, and truths in their whole compass, n. 430, 851. That 1600 *sig.* goods in their whole compass, and, in the opposite sense, evils in their whole compass, *ill.* n. 924, 928. That the 1000 years which are spoken concerning the kingdom of the faithful, and concerning the binding and loosing of the dragon *sig.* a little while, or a short time, *ill.* n. 1253, 1255, 1260, 1266, *ill.* 1267. That the Millenarians thence impress their minds with vain ideas concerning the last state of the church, n. 1253.

THREE, THIRD [*tres, tria, et tertia pars*]. That three *sig.* what is full, whole, all, and complete, and is predicated of truths and of falses, n. 9, 20, 194, 315, 316, 401, 430, 506, 532, 847, 924, 1000, 1019. That the third part *sig.* the most part, n. 72. That the numbers, three, six, and nine, have a similar signification, n. 194, 401. That a third part *sig.* some, n. 242. That three, when predicated of truths, *sig.* what is full, and consequently what is genuine, n. 374. That a third part *sig.* all truth, n. 384. That three also *sig.* all truth in the complex, n. 411. That from the number three arise 6, 9, 12, 24, 30, 60, 72, 144, 300, 1440, 3000, 144,000, and which *sig.* the like as three, n. 430, 532. That a third part *sig.* all, and is predicated of truths, and has the same signification as three, n. 506, 512, 513, 514, 518. That three has relation to an entire period or duration, greater or less, from beginning to end, n. 532, 658. That three, in the opposite sense, *sig.* falses, n. 532, 847. That three and a half *sig.* the end of a former state and the beginning of a new one, n. 636, 658. That three days and a half *sig.* a plenary or full state, n. 658, 664. That three times in the year *sig.* continually, n. 725. That three *sig.* altogether and merely such, n. 1000. That the Lord spake three times *sig.* that it is divine truth, and that it ought to be believed, n. 1296.

THREEFOLD OR TRIPLE [*triplicatum*]. That threefold *sig.* altogether, and what is full from beginning to end, *ill.* n. 847.

THRESH, *to* [*triturare*]. That to thresh *sig.* to dissipate, n. 316.

THRONE [*thronus*]. That a throne *sig.* judgment from divine truths, and, in the supreme sense, the spiritual kingdom of the Lord, n. 134, 205, 253, 258, 267. That thrones, in the opposite sense, *sig.* falses, n. 208. That a throne, when predicated of the Lord, *sig.* in general, heaven, specifically, the spiritual heaven, and abstractedly, divine truth proceeding from the Lord; and hence also it is predicated of judgment, n. 253, 267, 270, 289, 297, 313, 343, 482, 687, 859, 1013. That as a throne *sig.* heaven as to all divine truth, so, in an opposite sense, it *sig.* hell as to all of the false, n. 253. That a throne on which one was sitting *sig.* the Lord as to the last judgment, n. 267, 270. That the thrones on which the elders sat *sig.* all the truths of heaven in the complex arranged before judgment, n. 270, and the same is *sig.* by the thrones on which the twelve apostles should sit, n. 270. That

in the midst of the throne *sig.* from the Lord in the universal heaven, n. 277, 482. That by him that sitteth on the throne is *sig.* the Lord as to divine good, n. 297, 343, 412, 460, 479, 482. What was represented by the throne of Solomon, 1st Kings x. n. 430. That a throne *sig.* heaven and the church as to divine truth, n. 456, 684, 741, 988. That to stand round about the throne of God *sig.* conjunction with the Lord, n. 462, and that the same is *sig.* by being before the throne of God, n. 477, 493. That by a throne as a flame of fire is *sig.* the Most Ancient Church, which was in love to the Lord, n. 504. That the throne of Jehovah, or of God, *sig.* heaven, n. 608, 630, 867. That thrones *sig.* the heavens, n. 687. That to sit upon thrones *sig.* to judge, n. 687. That a throne *sig.* the church as to doctrine, n. 783. That the throne of David *sig.* the Lord's spiritual kingdom, n. 946. That the throne of the beast *sig.* the doctrine of faith, n. 988. That thrones *sig.* false doctrinals, n. 988. That a throne *sig.* the universal heaven, and also all power there, n. 1207, 1209. That a throne *sig.* judgment in a representative form, also government, n. 1335.

THUNDER [*tonitru*]. That thunder *sig.* divine truth as to understanding, n. 273. That a voice of thunder *sig.* manifestation out of the inmost heaven, n. 353. That the seven thunders *sig.* the divine truth as to understanding and perception, n. 602. That thunderings *sig.* perceptions, and, in the opposite sense, conclusions of the false from evil, n. 702, 1014. That a voice of great thunder *sig.* the glorification of the Lord from His celestial kingdom, n. 855, 1216. That thunders *sig.* the goods of love rendered sonorous, n. 1216.

THYATIRA [*Thyatiræ*]. That the church in Thyatira *sig.* those with whom the internal and external, or the spiritual and natural man, make a one, n. 149, 150.

TIMBREL [*tympanum*]. That a timbrel, or the sound of a timbrel, *sig.* the joy of spiritual good, n. 323. That timbrels and harps *sig.* the delights of the affection of truth, n. 727.

TIME [*tempus*]. That time *sig.* state, n. 16, 396, 610. That the time being near *sig.* what is internal, n. 16. That all times, in the Word, *sig.* states of life, n. 23, 571, 610, 633, 636, 664, 673, 761, *ill.* n. 1350. That when the Lord is treated of, times *sig.* infinite state, and infinite state as to time is eternity, n. 23, 548. That time *sig.* existing state when predicated of man, but perpetually existing when predicated of Jehovah, n. 295. That three times, whether greater or less, *sig.* a full state, n. 532. What is *sig.* by hours, days, weeks, months, years, and ages, n. 571, 633, 636, 664, 673; see also concerning each. That time shall be no more *sig.* that there shall not be any longer any understanding of divine truth, and thence not any state of the church, *ill.* n. 610. That times *sig.* states of the church as to the understanding of truth, n. 610. That time, times, and half or part of a time,

sig. a full state of vastation, n. 610, or, a state of increase even to fulness, the same as 1260 days, n. 761. That time *sig.* the proceeding state of life, n. 755. That having a little time *sig.* that the former state was changed, n. 755. That time, in the singular, *sig.* a state of good, and times, in the plural, a state of truth, and both as to implantation, n. 761. That the half of time *sig.* the holy state of the church, *ill.* n. 761. That spaces and times in the spiritual world are appearances according to states of life, *ill.* n. 1350. That thence time, and such things as appertain to time, *sig.* states of life, n. 1338, 1350.

TIME OF LOVES [*tempus amorum*]. That the time of loves, when predicated of the church, *sig.* when it could be reformed, n. 283.

TONGUE [*lingua*]. That a tongue *sig.* the doctrine of life and faith, n. 330. That the strife of tongues *sig.* the false of evil, n. 412, 455. That the tongue *sig.* thought, because it speaks what man thinks, n. 412. That tongues *sig.* those who are in a life according to doctrine, n. 427. That the tongue *sig.* doctrine, n. 433, 803. That the tongue *sig.* confession, and tongues confessions from religion, n. 455, 803. That all tongues of the nations *sig.* those who are of various religions, n. 455. That the tongue *sig.* the thirst and cupidity of perverting truths, n. 455. That cooling the tongue with water *sig.* to allay that thirst and cupidity of perverting truths, n. 455. That the tongue consuming in the mouth *sig.* that all perception of truth and affection of good would perish, n. 455. That the tongue *sig.* the perception of truth and affection of good, the perception of truth from its speaking, and the affection of good from its faculty of tasting, *ill.* n. 455, 584. That the loosening of the string of the tongue by the Lord *sig.* the confession of the Lord, and of the truths of the church, n. 455, and that the same is *sig.* by speaking with new tongues after the Lord's resurrection, n. 455. That tongues *sig.* the goods of truth and confession thereof, according to every ones religion, n. 625. That tongues *sig.* goods or evils of doctrine and thence of religion, n. 657. That tongues of the nations *sig.* religious principles, n. 675. That to lengthen out the tongue *sig.* the delight of teaching and propagating falses, n. 768. That a tongue *sig.* confession arising from good of the heart, thus in the good of doctrine, n. 872. That the tongue of guile *sig.* falses from evil, n. 908. That to gnaw the tongue *sig.* not to be willing to perceive and know genuine goods and truths, n. 990. That the tongue as an organ of speech, *sig.* confession, thought, doctrine, religion, and as an organ of taste, it *sig.* the natural perception of good and truth, *ill.* n. 990. That tongues *sig.* those who are in various confessions and perceptions of good, n. 1077.

TOOTH [*dens*]. That teeth *sig.* things sensual, which are the ultimates of the natural life as to understanding and as to science, n. 556, 650. That teeth properly *sig.* those things which

are only in the memory, and are thence brought forth; for the things which are in the memory of the sensual man correspond to the bones and the teeth, n. 556. That great iron teeth *sig.* falses from the sensual man, n. 556. That by the teeth of beasts are *sig.* falses from evils of every kind, or the sensual principle as to the cupidities of evil, n. 556, 650. That the teeth *sig.* either the true or the false, such as appertains to the sensual man, n. 556. That teeth set on edge *sig.* the appropriation of the false from evil, n. 556. That grinders [*molares*] *sig.* scientifics from the literal sense of the Word applied to confirm falses, whereby truths are destroyed, n. 556. That gnashing with the teeth *sig.* the effort and act of destroying truths by falses, n. 556. That teeth, in the opposite sense, *sig.* truths from good in the sensual principle, when they are not separated from the truths of the interior understanding; hence they signify ultimate truth, n. 556. That good spirits and angels have teeth equally as men; the reason thereof, n. 556 end. That wailing and gnashing of teeth *sig.* where it is direful from evils and falses, n. 911.

TOPHET [*Tophet*]. That Tophet *sig.* the hell where reigns the direful and cruel love of destroying all the truths and goods of the church, especially where reigns the cruel lust of destroying the goods of innocence, n. 578. That Tophet *sig.* the hell behind, which is called the devil, and the valley of Hinnom *sig.* the hell before, which is called Satan, n. 659. That Tophet in the valley of Hinnom *sig.* the profanation of the truths and goods of the church, n. 1083.

TORCH [*fax*]. That a torch of fire *sig.* the hideous love of self, from which all evils and falses are derived, n. 401. That it also *sig.* dire evil, n. 701.

TORMENT [*cruciatu*]. That torment denotes the direfulness of hell, n. 888, 889. That the common torment of hell consists in their being detained or withheld from their loves, *ill.* n. 890. That torment *sig.* infernal punishment, n. 1119, 1133.

TOUCH [*tactus*]. That touch *sig.* communication and translation into another, and reception from another, n. 79, 391, 659. That in the case of the eyes being touched, when predicated of the Lord, it *sig.* instruction and illustration, n. 239. That to touch *sig.* to communicate, n. 659.

TOWER [*turris*]. That towers *sig.* doctrines of the false, n. 315. That towers, in the opposite sense, *sig.* superior or interior truths, n. 453.

TRADE, *to*, TRADING [*negotari, mercari, negotiatio*]. That to trade and to follow merchandize *sig.* to procure and communicate knowledges of truth and good, and the same is *sig.* by buying and selling, n. 355, 375, 514, 654, 750. See MERCHANT, MERCHANTIZE. That to trade *sig.* the acquisition and procuring of heavenly intelligence, n. 548. That to trade *sig.* to procure intelligence and wisdom, n. 675. That trading *sig.* the ac-

quisition and possession of truths, n. 840. That to trade, tradings, and traders, in the opposite sense, *sig.* receptions and appropriations of falses, n. 840.

TRAIN [*fimbria*]. That by the train of the Lord is *sig.*, in general, the Divine proceeding, and specifically the divine truth, which is in the extremes of heaven and the church, n. 220, 253.

TRAVAIL AND BRING-FORTH, to [*parturire et parere*]. That to travail and bring-forth is to produce something from knowledges, n. 275. That to travail in labour *sig.* to receive the truths of the Word by hearing and reading, n. 721. That to bring-forth *sig.* to make fruitful and produce in act, n. 721. See **TO BEAR**.

TREAD UNDER FOOT, to [*conculcare*]. That to tread under foot *sig.* altogether to destroy, n. 632, 811.

TREASURE [*thesaurus*]. See **WEALTH, RICH**. That treasures *sig.* the knowledges of truth and good, n. 193. That treasure *sig.* the truth of the Word, n. 622; or divine truth which is in the Word, n. 840, 1033. That treasure hid in the field *sig.* the truths of heaven and the church, n. 863.

TREE [*arbor*]. That trees *sig.* such things as are with man in his interiors, which are of his mind, n. 109, 506. That the tree of life *sig.* the good of love and thence joy celestial, n. 109, 277. That boughs and leaves *sig.* those things which appertain to the knowledge of truth and good, and the fruits *sig.* the goods of life themselves, n. 109, 405. What is meant by the tree of life and the tree of science, in Genesis, n. 109. That fruits *sig.* works of charity, and a tree bearing good fruit *sig.* those who are in faith derived from charity, n. 212. That trees *sig.* knowledges and perceptions of truth and good, n. 239, 411, 481, 503, 545, 609, 638, 654, 734, 828. That to form the bough *sig.* to multiply truths, n. 281. That to bear fruit *sig.* to produce goods; which are uses, n. 281. That the tree of the field *sig.* the knowledges of truth, and fruit the good thence derived, n. 365. That the trees of the field *sig.* the church as to the knowledges of good and truth, n. 372, 403. That leaves *sig.* the truths of the literal sense of the Word, n. 386. That the boughs of thick trees *sig.* scientific truth with its good, n. 458. That the roots of a tree *sig.* the extension of intelligence from the spiritual man into the natural, n. 481. That roots are emitted from the spiritual man into the natural man, n. 481. That the green leaf *sig.* scientifics; or the scientific principle as living from truths, n. 481. That sandal trees *sig.* those things which are of the natural man, n. 518. That the tree of science of good and evil *sig.* the science of natural things, n. 617. That trees *sig.* perceptions, where the celestial man is treated of, and knowledges, where the spiritual man is treated of, n. 654. That the tree of life *sig.* the Lord as to divine love, n. 1336, 1354. That all things appertaining to a tree correspond to such things as are in man; what is *sig.* by the

tree itself, what by the branches, by the leaves, by the flowers, by the fruit and by the seed, *ill.* from such things seen in the spiritual world, n. 1339.

TRIBE [*tribus*]. That the twelve tribes of Israel *sig.* all the goods and truths of the church in their whole complex, n. 9, 39, 330, 431, 434, 452, 454, 555, 573, 654, 803; and, in an opposite sense, all evils and falses in their whole complex, n. 39. That by the tribes are meant all who are in truths derived from good, n. 39, 253, 430, 872; and by each of the tribes some special truth and good which appertains to those who are of the church, n. 39, 434. That all the tribes of the earth *sig.* all the truths and goods of the church, n. 304, 431. That the tribes of the earth wailing *sig.* that the truths and goods of the church are no more, n. 304, 431. That out of every tribe *sig.* from all who are in truths as to doctrine and as to life, n. 330. That the tribes have various significations according to the order in which they are named, n. 330. That every tribe *sig.* some universal or essential principle of the church, n. 430, 431. That the two expressions in the Hebrew tongue to express tribes *sig.* a sceptre and a staff, and a sceptre *sig.* the divine truth as to government, and a staff, the divine truth as to power, n. 431. That the tribes of Jah *sig.* truths from good, n. 431. That the arrangement of the tribes was representative of the arrangement of the angelic societies, n. 431. That the first named tribe in each series is the index from which the things which follow are determined, n. 431. Concerning the four classes of the tribes, and their correspondence with the three heavens, n. 438, 443. That the tribes were called armies, because they represented the church and *sig.* all the truths and goods thereof, n. 573. That tribes *sig.* all truths or falses of doctrine, n. 657.

TRIBULATION [*tribulatio*]. That tribulation, or great affliction, *sig.* temptations of those who are in falses from ignorance, n. 474.

TROOP [*turma*]. That a troop *sig.* good casting out evil, and, in an opposite sense, evils casting out good, n. 193. That a troop, in the spiritual sense, *sig.* works, *ill.* n. 435. That Gad, in the Hebrew tongue, *sig.* a troop, *sh.* n. 435. See GAD.

TRUMPET AND CORNET [*tuba et buccina*]. That the voice of a trumpet *sig.* divine truth about to be revealed from heaven, n. 55, 262, 273, 489, 611, 681. That a trumpet *sig.* divine truth, n. 55, 262. That the cornet's being sounded *sig.* manifest perception of good, n. 357. That to sound the trumpet *sig.* combat by virtue of truths derived from good, n. 449. That to sound the trumpet also *sig.* the influx of divine truth out of heaven, n. 489, 502, 566, 611, and thence changes of state and separations, n. 500, 566. That to sound the trumpet also *sig.* the divine truth calling together and saving, n. 502. That the clangour of the trumpet *sig.* divine truth gladdening the

heart, n. 502. And that the voices of the cornet and the clangours of the trumpet *sig.* divine truths descending and terrifying and dissipating the evil, n. 502.

TRUTH [*verum, veritas*]. That truth in the will and thence in the act, is what separates and dissipates falses, n. 167. That truths become constituent of the life, when man from affection lives according to them, n. 209. That to receive genuine truths from affection is given only from the Lord, n. 243. That the truth of good is the truth which proceeds from good, and the good of truth is the good which is produced by truth, n. 323. See also GOOD. That truth appears from good, and good by truths, n. 365. That genuine truths are truths derived from good, n. 405. That the understanding of truth is from the light of truth, but the perception of truth is from the heat or love of truth, n. 405. That the knowledges of truth are what the natural man knows from the Word, and scientific truths are what the natural man sees from the rational principle, n. 406. That truth is not the truth of faith until man willeth and doeth it; the reason thereof, n. 427. That every truth which has life in man and angel is from good and according to it, n. 430. That truth from natural good has divine power, n. 440. That the good of truth is the good of life, n. 458. That when truth is only in the memory and thence in the thought, it is not good, but it becomes good when it comes into the will, and thence into the act, n. 458. That truth with man becomes spiritual good when he lives according to it, n. 492. That truth in the natural man is called scientific, but truth considered in itself is spiritual, n. 511. That truths are the only mediums by which man can be removed from evils, be purified and reformed, n. 526. That truths open communication, and goods of truths constitute conjunction, n. 536. That by truth adulterated is *sig.* the truth of good applied to evil and commixed with the false thereof, *ill.* n. 618. That all truth is adulterated from evil of the life and love, and by the good of life and love it is opened and restored, *ill.* and *sh.* n. 618. That divine truth in its descent proceeds according to degrees, from the supreme or inmost to the lowest or ultimate, n. 627. Concerning divine truth in its four degrees, *ill.* n. 627. That truths only defend, but falses always assault, n. 734. That truth from good is the first principle of the church, whereby the church is formed, *ill.* n. 820. Concerning the difference between divine truth in the spiritual sense and in the literal sense of the Word, n. 914. That true and just, when predicated of the Lord, *sig.* those things which are of his divine wisdom, and at the same time of his divine love, n. 1199. That good is formed by truths, not by truths in the understanding only, but by a life conformable to them, *ill.* n. 1244. That to live conformably to truths is good, and that thus truth becomes good through life, n. 1332. That the good of doctrine also is truth, because it only teaches what good is, n. 1332. That

good in thought is not reflected upon, because it is only felt; but truth is reflected upon, because it is seen therein, n. 1317. That good with man is according to truths, which become of the will or of the love, *ill.* n. 1338. That the good of love is formed by truths of wisdom; in like manner, the good of charity by truths of faith, *ill.* n. 1322. That the divine truths of the Word are like mirrors, whereby the Lord is seen, *ill.* n. 1341. That the acknowledgment of the Lord keeps in connexion all knowledges of good and truth, or truths, *ill.* n. 1325. That there is a connexion of all spiritual truths, which is like the connexion of the viscera, the organs, and members, in man's body, *ill.* n. 1325. That the rational mind of man is opened more interiorly in proportion as he sees truths in the Word, n. 1320. That the angels who are in the celestial kingdom of the Lord, see spiritual truths within themselves, as the eye sees natural objects, *ill.* and *sh.* n. 1329. That man cannot be reformed by means of truths only, but at the same time by a life conformable to them, *ill.* n. 1244.

TUMULT [*tumultus*]. That tumult *sig.* the cupidity or eager desire of combating, n. 453; also irruption, n. 481. That tumult of the stranger *sig.* the irruption of falses from evil, n. 481.

TURBAN OR MITRE [*cidaris, tiara*]. That a mitre [*cidaris*] *sig.* wisdom which is of divine truth, n. 204. That a turban [*cidaris*] of the kingdom *sig.* intelligence which is of truth, and the same is *sig.* by a turban of decoration, n. 272. That a turban *sig.* intelligence and wisdom, n. 427.

TURTLE-DOVE [*turtur*]. That turtle doves and young pigeons *sig.* innocence, and hence they were offered in sacrifice, n. 313. That turtle-doves *sig.* spiritual good, thus also those who are in that good, n. 388, 650.

TWELVE [*duodecim*]. That twelve *sig.* all, and is predicated of truths from good; and in like manner twenty-four, which is double that number, n. 253, 430, 709; and in like manner one hundred and forty-four thousand, because it arises out of twelve, n. 430. See **NUMBER**. That twelve is predicated of truths from good, because it arises out of three multiplied into four, and three is predicated of truths, and four of good, n. 430. That twelve thousand *sig.* all persons and all things belonging to the church, n. 430, 431, 433, 434; also, all who are in the light of truth originating in the good of love to the Lord, n. 434. That twelve thousand sealed *sig.* those who are in heaven, and who come into heaven, n. 433, 438; also, those who are of the church in which there are genuine truths, n. 452. That twelve *sig.* truths and goods in their whole complex, n. 851. That twelve *sig.* all things of the church in regard to the goods and truths thereof, n. 1316. That numbers arising from twelve by multiplication *sig.* the same as twelve, as 144, 12,000, 144,000, n. 1318.

TWENTY [*viginti*]. That twenty, in like manner as ten, *sig.*

all, but twenty is predicated of good and the all thereof, and ten of truth and the all thereof, n. 675.

TWENTY-FOUR [*viginti-quatuor*]. That twenty-four *sig.* all, in like manner as twelve, being the double thereof, and the double *sig.* the same as the number from which it arises by multiplication, n. 270.

TWILIGHT [*diluculum*]. That twilight, as well as cock-crowing, *sig.* the last time of the church, n. 9.

TWO [*duo*]. That two is predicated of good and three of truth, n. 411, 532, 816, 924. That two *sig.* conjunction by love, n. 411. That the number two being predicated of good *sig.* union, n. 430. That from the number two arise 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000, and which *sig.* the like as two, n. 430. That two-three *sig.* the few who are in good and thence in truths, n. 532. That two parts *sig.* all good, n. 532. That two and three *sig.* those who are in good and thence in truths, n. 532. That two *sig.* conjunction, consent, and conspiring, n. 573. That two *sig.* conjunction and what is thence a one, or conjunction into one, n. 638. That two *sig.* a full time and state as to the implantation of good, n. 684. That two *sig.* the marriage of good and truth, n. 816. That two, in the opposite sense, is predicated of evils, n. 847.

TYRE [*Tyrus*]. That Tyre *sig.* the church which is in the knowledges of truth and good, and thence in intelligence, n. 110, 141, 195, 208, 314, 323, 375, 376, 395, 433, 504, 538, 619, 637, 717, 750, 1042. That the prince of Tyre *sig.* the intelligence which is from the knowledges of truth, n. 131 end. That Tyre and Sidon *sig.* those who are in the knowledges of truth and good, n. 242, 275. That Tyre *sig.* the knowledges of truth; and the prince of Tyre, they who are in those knowledges, n. 236, 277, 315, 355, 406. That the king of Tyre *sig.* intelligence from divine truth, n. 277. That the prince of Tyre *sig.* intelligence which is from the knowledges of truth; and, in the opposite sense, intelligence extinguished by falses, n. 315, 537, 840. That Tyre *sig.* the knowledges of truth and good appertaining to the external and internal church, n. 355, 514. That Tyre, in the opposite sense, *sig.* the church where those knowledges are destroyed, n. 395. That the daughter of Tyre *sig.* the affection of the knowledges of truth and good, n. 412. That Tyre and Sidon also *sig.* those who have falsified the goods and truths of the Word, n. 433. That the merchandize and tradings of Tyre *sig.* the procuring of intelligence by the knowledges of truth, n. 576. That the king of Tyre *sig.* the knowledges of the truth of the church from the literal sense of the Word, n. 717.

U.

ULTIMATE OR LAST [*ultimum*]. That the ultimate or last *sig.* all, n. 684. See **EXTREME**. That when ultimates perish, things prior also successively fall away, n. 710. That all power is in ultimates, *ill.* n. 726. That in ultimates or extremes resides all power, *ill.* n. 918.

UNCIRCUMCISED [*præputiatus*]. That the uncircumcised and the unclean *sig.* they who are in evils and falses, n. 185, 811. That the uncircumcised *sig.* those who are without love and charity, thus without good, and thence in the loves of self and the world, n. 406, 417, 619. See **PHILISTINES**. That to be uncircumcised *sig.* to be without spiritual love, and solely in natural love, n. 817. That the uncircumcised *sig.* truth defiled by evils of life, n. 817.

UNCLEAN [*immundus*]. That unclean *sig.* what proceeds from a filthy love, and especially from the love of ruling, n. 1100. That unclean is predicated of the adulteration and falsification of the Word, n. 1333. That unclean or filthy is predicated of those who are in falses from evil, n. 1333, 1351.

UNCLEAN SPIRIT [*spiritus immundus*]. That an unclean spirit *sig.* evils flowing from falses of doctrine, n. 483. That unclean spirits *sig.* the falses of evil which are from hell, n. 1000. That an unclean spirit *sig.* those who are in evils from the adulteration of good, and, abstractedly, the evils themselves which are adulterated goods, n. 1099.

UNDERSTANDING [*intellectus*]. See also **WILL**. That with man there is an exterior understanding and an interior, and the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind, n. 622. That the quality of the understanding is according to the quality of the truths from which it is formed, n. 715. That the understanding thinks inversely of those things which appear before the senses, in order that they may be presented before it in the light of truth, *ill.* n. 916.

That the understanding of every man may be elevated into the light of heaven, and perceive spiritual truths, when he hears them, and that this is done according to the affection of knowing and understanding them, n. 1323. That even devils can understand the arcana of wisdom, *ill.* n. 1343. That the tenet, that the understanding is to be held in subjection to faith, is derived from the Roman Catholic religion, and that it obstructs the passage of the light out of heaven from the Lord, inasmuch so that a man cannot afterwards be illustrated, *ill.* n. 1323.

UNICORN [*monoceros*]. That the horns of the unicorn *sig.*

truths which prevail against falses, n. 316. That the horns of the unicorn *sig.* truth as to plentitude and power, n. 316.

UNSPOTTED OR IMMACULATE [*immaculatum*]. That to be unspotted *sig.* to be without falses from evil, n. 867.

UPHAZ. That gold from Uphaz *sig.* the good of the Word in the literal sense, n. 585, 587.

UPON [*supra*]. See OVER.

UPRIGHTNESS [*rectitudo*]. See RIGHT.

URIM AND THUMMIM. That Urim, in the original tongue, *sig.* fire and a hearth [*focus*], n. 406. That Urim *sig.* fire shining or giving light, and Thummim resplendence, in the angelic tongue, and integrity in the Hebrew tongue, n. 431. That the breastplate of judgment which was upon the Ephod, and was called Urim and Thummim, *sig.* in general, truth shining forth from divine good, thus the Word, n. 431, 444. That responses were there given by the variegations of light from the precious stones, and, at the same time, either by a living voice or by tacit perception, n. 431.

USE [*usus*]. Concerning uses and the love of uses, n. 1193. That uses are manifold; in general, there are celestial uses, and there are infernal uses, *ill.* n. 1193. That spiritual use is for the sake of the Lord, our neighbour and salvation, and that natural use is for the sake of self and the world, n. 1298. See WORKS.

UZZAH. That Uzzah died because he laid hold of the ark with his hand, the reason thereof, n. 700.

V.

VALLEY [*vallis*]. That a valley *sig.* the inferior or lower things of the mind, or inferior truths, which are natural and sensual, n. 376, 405, 730. That valleys *sig.* falses derived from the loves of self and the world, n. 405. That the valley of vision *sig.* the false of doctrine confirmed by the sense of the letter of the Word, n. 411. That the valley *sig.* the ultimates of the Word, n. 411. That the midst of the valleys *sig.* the exterior man, n. 483. That valleys *sig.* the intelligence of the natural man, or the things which appertain to the natural mind, n. 730. That the valley of vision also *sig.* the sensual man, who views all things from the fallacies of the bodily senses, n. 734.

VALLEY OF HINNOM [*vallis Hinnomi*]. See TOPHET.

VANITY [*vanitas*]. That vanity *sig.* evil and the false of evil, n. 340 end. That vanities of strangers *sig.* falses of religion, n. 587.

VAPOUR [*vapor*]. That vapours *sig.* the ultimate truths of the church, n. 304. See also CLOUDS.

VARIEGATED HEIGHTS [*excelsa variegata*]. That variegated heights *sig.* truths falsified, n. 195.

VASTATION [*vastatio*]. That vastation and devastation are predicated of the good which is of charity, n. 405. See **DESOLATION**, **DEVASTATION**. That vastation *sig.* the dissipation of truth, n. 419. That the vastation of Zion *sig.* the devastation of the church by the falsification of all divine truth, n. 850. That the vastations of the church are attributed to God, but that they are from man only, *ill.* n. 960.

VASTATORS [*vastatores*]. See **WASTERS**.

VEGETATIVE SOUL [*anima vegetativa*]. Concerning the vegetative soul, *ill.* n. 1203, 1204. Concerning vegetables in heaven, n. 1211.

VERITY OR TRUTH [*veritas*]. That verity *sig.* truth, n. 365; also, the divine truth, n. 541; also, the truth of doctrine and of faith, n. 642. That the word of truth *sig.* the doctrine of truth, n. 684. That the law of truth *sig.* divine truth from divine good, n. 701. That to speak truth *sig.* to be in truths as to doctrine, n. 799.

VESSEL [*vas*]. That the vessels of gold and silver from the temple of Jerusalem *sig.* the goods and truths of the church, n. 220. That vessels of brass *sig.* the truths of natural good, or subservient scientifics, n. 355, 1156. That vessels *sig.* scientific and intellectual things recipient of truth, n. 537, *ill.* n. 1146. That vessels of brass and iron *sig.* the knowledges of natural truth and good, n. 700. That vessels of adorning *sig.* knowledges of good and truth from the literal sense of the Word, n. 725. That vessels of ivory and vessels of precious wood, *sig.* rational truths and goods in the natural man, n. 1146.

VESTMENT [*vestimentum*]. That vestment *sig.* truth, and, in relation to the Lord, divine truth, n. 685. See **GARMENT**.

VESTURE [*tunica*]. That the Lord's vesture *sig.* the Word in the internal sense, n. 375. See **GARMENT**.

VIALS [*phialæ*]. That vials, the same as all containing vessels, *sig.* truths, n. 324. That golden vials *sig.* truths from good, n. 324. That the seven vials *sig.* the same as the seven plagues, the evils and the falses thence derived, and the falses and the evils thence derived, n. 954, which have devastated the church, n. 959.

VILLAGES [*villæ*]. That villages *sig.* natural knowledges and scientifics, n. 405.

VINE, VINTAGE [*vitis, vindemia*]. That the vine *sig.* the internal church, thus the internal things of the church, n. 175. That the fruit of the vine *sig.* divine truth from divine good, and beatitude and felicity thence, n. 252. That a vine of magnificence *sig.* the spiritual church, thus internal and external, n. 281, 403. That the vine *sig.* the truths of the church, n. 304, 365, 503. That the vintage *sig.* the truth of the church, n. 313, 555. That the vine and the fig-tree *sig.* good and truth from a spiritual origin; also, the internal and the external church, n. 374, 388, 403, 458.

That the wild vine [*labrusca*] *sig.* the false, n. 374. That a noble vine *sig.* spiritual truth from a celestial origin, or truth derived from the good of love, n. 375. That the vine *sig.* spiritual good, which in its essence is truth, n. 375, 458. That the branches of the vine *sig.* the truths of which doctrine is formed, n. 376. That the vine is the spiritual man, and the grapes the good of that man, n. 403, 918. That the vine out of Egypt *sig.* the spiritual church, n. 405. That to plant the vine *sig.* to establish the church, n. 405. That the vine *sig.* the truth of the doctrine of the church, n. 618. That a vine *sig.* the church as to truth; grapes, goods thence derived, which are goods of charity; and clusters, the goods of faith, n. 618. That the vine *sig.* the spiritual church, and the fig-tree the external celestial and spiritual church, n. 638, 911. That a fruitful vine *sig.* the church as to the affection of truth, n. 638. That a vine *sig.* the church as to the spiritual affection of truth, n. 695. That the fruit of the vine *sig.* the good of charity, n. 695. That the vine *sig.* internal or spiritual truths, n. 717. That the vine of Sibmah *sig.* the men of the external church, who explain the Word to favour the loves of the world, n. 911. That the wood of the vine *sig.* spiritual good, n. 1143.

VINE-DRESSERS [*vinitores*]. That vine-dressers *sig.* those who are in truths and teach them, n. 376, 911.

VINEGAR [*acetum*]. That vinegar *sig.* truth mixed with falses, n. 386.

VINEYARD [*vinea*]. That a vineyard *sig.* the spiritual church, and spiritual life appertaining to man; or the church as to the affection of truth, n. 194, 376, 632, 650, 918, 919. That a vineyard *sig.* the church which is in truths from good, n. 315, 375, or the church which is principled in the truths and goods of doctrine from the Word, n. 376. That to plant vineyards *sig.* to receive truths in the understanding, that is, in the spirit, n. 386. That vineyards also *sig.* spiritual goods and truths, n. 403, 638. That vineyards and the fruits thereof *sig.* spiritual truths and the goods thence derived, n. 617.

VIOLENCE [*violentia*]. That violence *sig.* dissension, n. 365.

VIOLENT, *the* [*violenti*]. That the violent *sig.* those who endeavour to destroy goods and truths, n. 481. That the spirit of the violent *sig.* their lust of destroying, n. 481.

VIPER [*vipera*]. That the viper and fiery flying serpent *sig.* the crafty and subtle reasoning of the sensual principle, n. 654. See SERPENT.

VIRGIN [*virgo*]. That virgins *sig.* those who are of the church, or those who are in the spiritual affection of truth and good, which makes the church, n. 212, 252, 315, 675, 863, 1189. That ten virgins *sig.* all who are of the church, n. 252, 548, 675. What is *sig.* by the five prudent virgins, and the five that were foolish, *sh.* n. 252, 548, 675, 840. That virgins *sig.* the affections of good, and young men the affections of truth, n. 406. That

virgin and daughter *sig.* the affection of good and truth, n. 675. That a virgin *sig.* the will or affection of genuine truth which makes one and agrees with divine good, n. 768, 811. That the virgins of Jerusalem *sig.* those who taught truths from the affection thereof; also, the truths of doctrine, n. 637, 863, 1175. That a virgin *sig.* the affection of truth, and a young man the understanding thereof, n. 863. That virgins singing *sig.* those who are of the Lord's spiritual kingdom, and virgins playing on instruments and timbrels *sig.* those who are of His celestial kingdom, n. 863. Concerning virgins in the spiritual world, n. 1009.

VIRTUE OR POWER [*virtus*]. That the virtue of God *sig.* divine truth, n. 405. That power or virtue *sig.* the potency of divine truth, n. 644. See POWER.

VISIONS [*visiones*]. Concerning visions, which are of a twofold kind, real and not real, n. 575. See also APPEARANCES. That to see visions *sig.* to perceive revelation, n. 624. That to see in vision is to see such things as exist with the angels in heaven, n. 1037. Concerning the state of the prophets when they were in vision, *ill.* and *sh.* n. 1348.

VISIT, *to*, VISITATION [*visitare, visitatio*]. That visitation is the exploration of man after death as to his quality, before he is judged, n. 144. That to visit *sig.* to destroy, because visitation precedes judgment, n. 401. That visitation is inquisition into the quality of a man, and inquisition is effected by divine truth, n. 654. That visitation precedes separation, n. 910. That visitation also *sig.* the exploration of the quality of the state of the church before judgment, n. 910.

VIVIFY, *to*, OR MAKE ALIVE [*vivificare*]. That to vivify or make alive souls which ought not to live *sig.* to persuade them that life eternal is from falses, n. 186.

VOICE [*vox*]. That voice, when spoken of the Lord, *sig.* divine truth, n. 71, 220, 261, 302, 873. That a voice of many waters *sig.* divine truth in ultimates, n. 71. That the voice of Jehovah from the temple *sig.* divine truth, n. 220. That the voice of the Lord *sig.* the truths of the Word, of doctrine, and of faith, thence derived, n. 249, 302. That the voice of Jehovah *sig.* the Divine proceeding, or the divine truth, n. 261, 644, and the same is *sig.* by a voice out of heaven, n. 261. That voices *sig.* divine truth as to perception; hence by a voice of thunder is *sig.* divine truth as to perception and understanding, n. 273. That the voice of a trumpet *sig.* divine truth as to revelation, n. 55, 262, 273. That a great voice *sig.* acknowledgment from the heart, n. 337; also, adoration from the good of truth, and thence from joy of heart, n. 459. That a great voice, when spoken of the Lord, *sig.* a divine command, n. 424, 873. That voice *sig.* influx, n. 422; also truth, n. 459. That voices *sig.* ratiocinations, n. 498, 702, 1014. That the voice of tumult *sig.* dissension, n. 573. That a voice out of heaven *sig.* the divine providence of the Lord; also, all that pro-

ceeds from the Lord, n. 668; also, the glorification of the Lord, n. 854, 855, 856; also, exhortation from the Lord by the Word, n. 1106; also, unanimity of all in the heavens, or of the universal heaven, n. 1209; also, divine truth, revelation, the Word itself; also, every precept and command of the Word, n. 682. That voices in heaven *sig.* illustration, from which the angels have wisdom, n. 682. That voices *sig.* thoughts, and also tumults of thoughts, n. 702. That a great voice *sig.* exhortation, n. 873, 884. That to cry with a great voice *sig.* annunciation, n. 910. That a voice out of the temple *sig.* divine truth from the Word, n. 959. That a great voice *sig.* joy of heart, *ill.* n. 1096. That the voice of joy *sig.* exultation of heart from the good of love, and the voice of gladness *sig.* glorification of soul from the truths of faith, n. 1182. That the voice of mill-stones *sig.* joy of heart from the good of love, n. 1182. That a voice *sig.* glorification, n. 1214, 1215. See ALLELUJAH.

W.

WAKEFULNESS [*vigilia*]. That wakefulness *sig.* spiritual life, n. 911.

WALK, *to* [*ambulare*]. That to walk *sig.* to act, to live, and to be, n. 9, 97, 163, 196, 239, 414, 422, 430, 453, 514, 526, 588, 594, 787, 820, 1008. That to walk, when predicated of the Lord, *sig.* life itself, n. 97, 588, 594. That the walking of the Lord upon the sea *sig.* the presence and influx of the Lord into the ultimate of heaven and the church, and their life from the Divine [principle], n. 514. That to stand before God *sig.* to be from Him, and to walk before God *sig.* to live according to being from Him, n. 639. That to walk is expressive of the life of the thought from intention, n. 687. That to walk before Jehovah *sig.* to live according to His precepts, thus from Him, n. 687. That to walk in integrity *sig.* to be in good as to life and in truths as to doctrine, n. 799.

WALL, HEDGE [*murus, paries, maceria*]. That the wall of the New Jerusalem *sig.* all truths of defence, n. 130, 208, 223. That a wall *sig.* the truth of doctrine defending, n. 193, 400, 448, 453. That walls of brass *sig.* good which defends the doctrine of truth, n. 219. That walls and outworks *sig.* truths for defence, n. 223. That to wander among hedges *sig.* amongst truths destroyed by falses, n. 237. That to encompass wall with wall *sig.* to heap falses upon falses, n. 237. That a wall, in the opposite sense, *sig.* the truth of doctrine falsified, because destitute of good, n. 453. That a wall of fire *sig.* defence by divine love, n. 504. That a wall *sig.* the ultimate of doctrine, or the literal sense of the Word, which contains and includes the spiritual sense, n. 811.

That a painted wall *sig.* the appearance of doctrinals in externals, n. 827. That a wall *sig.* what defends, and that when it is spoken of the church it *sig.* the Word in its literal sense, *sh.* n. 1307. That the wall of the city Jerusalem *sig.* the Word in its literal sense, n. 1307, 1311. That the foundations of its wall *sig.* doctrinals from the Word, *sh.* n. 1311.

WANDER, *to* [*vagari*]. That to wander among ruins *sig.* thought and life from falses, n. 435. That to wander *sig.* to inquire, n. 532.

WAR [*bellum*]. That wars *sig.* spiritual wars, which are combats of truths against falses, and falses against truths, n. 131, 357, 375, 386, 650, 671, 684, 734, 802. That the arms or weapons of war *sig.* specifically somewhat appertaining to spiritual combat, n. 131. See ARMS OF WAR. That war *sig.* the combat against falses and evils, and the destruction of them, n. 355. That to desire wars *sig.* reasonings against truths, n. 627. That to make war *sig.* to assault and desire to destroy, n. 650, 768; or, to fight from truths against falses, and from falses against truths, n. 802.

WASH, *to* [*lavare*]. That to wash from sin *sig.* to regenerate, n. 30; or, to purify from falses and evils, n. 240, 475, 666. That washings, in the Jewish church, represented purifications from falses and evils, n. 275, 475. That to wash *sig.* to purify by truths, n. 329, 475. That to wash away bloods *sig.* to remove the falses of evil, n. 329, 375, 475. That to wash with waters *sig.* to reform and purify by truth, n. 375, 475. That to wash the hands and feet, *sig.* to purify the natural man, and to wash the flesh *sig.* to purify the spiritual man, n. 475.

WASTE PLACES, WASTENESS [*vastitates, vastitas*]. That waste places *sig.* where there are no truths, n. 659. That to pass the night in waste places *sig.* to remain and live in falses, n. 659. That wasteness or desolation *sig.* where there is no truth, n. 1081. See DESOLATION.

WASTERS, OR LAYERS WASTE [*vastatores*]. That wasters *sig.* evils and falses whereby good and truth perish, n. 374. That wasters in the wilderness *sig.* evils in consequence of not having truths, n. 730.

WATCH [*vigilia*]. That the fourth watch *sig.* the first state of the church when it is day break and morning is at hand, for then good begins to act by truth, and then is the advent of the Lord, n. 510.

WATCH, *to*, *to be* WATCHFUL, WAKEFULNESS, [*vigilare, vigil esse, vigilia*]. That to be watchful *sig.* to be in spiritual life, n. 187. That natural or moral life without spiritual life is as a state of sleep to wakefulness, n. 187, 1006. That intelligence and wisdom constitute wakefulness, n. 187. That by watching or waking is *sig.* to receive life from the Lord, which life is spiritual life; and by sleeping is *sig.* natural life without

spiritual, n. 187, 325, 355, 1006. That the beginning of the watches, *sig.* a state when faith commences, thus a state of illustration, which is when man becomes spiritual, n. 187. That to watch *sig.* to procure spiritual life, *ill.* n. 1006.

WATER [*aqua*]. That waters *sig.* the truths of faith, the truths of doctrine, and also the knowledges of truth, or the truths of the Word, n. 71, 118, 239, 240, 275, 283, 304, 342, 372, 373, 386, 391, 405, 422, 433, 455, 475, 511, 518, 600, 644, 763, 971, 996, 1076, 1215. What is *sig.* by the water of baptism, n. 71, 236. That to give to drink of cold water *sig.* to exercise charity from obedience, n. 102, 695. That to bathe in waters *sig.* to purify by the truths of faith, n. 163. That water *sig.* truth, and living water divine truth, n. 183, 518. That by water and the Spirit are *sig.* truths and a life according to them, n. 236, 475, 710, 721. See BAPTISM. That waters *sig.* divine truths in ultimates, n. 261, 419. That the waters cover the sea *sig.* the plenitude of truths, n. 275. That waters which cast up mire and dirt *sig.* falses themselves from which are evils of life and falses of doctrine, n. 275. That living waters *sig.* truths from a spiritual origin, n. 275. That many waters *sig.* the knowledges of good and truth, n. 281; also, divine truths from the Lord, n. 854; also, the truths of the Word and thence the holy things of the church, n. 1033; also, all the truths which appertain to the angels in the heavens, n. 1215. That mighty waters *sig.* the falses of evil, n. 304. That a pool of waters and a spring of waters *sig.* where there is good, because there is truth; for all spiritual good is procured by truths, n. 304. That water *sig.* truth from a spiritual origin, n. 342. That water, in the opposite sense, *sig.* falses of doctrine and of faith, n. 355, 455, 538, 644, 695, 763, 995. That to wash with waters *sig.* to reform and purify by truth, n. 375. That waters of rests *sig.* the truths of heaven, n. 375. That waters *sig.* truths, and the Word where truths are, n. 376, 419. That waters *sig.* truths from which intelligence and wisdom are derived, n. 405. That strange waters *sig.* falses, n. 411. That waters of the north *sig.* falses of doctrine from self-derived intelligence, n. 518. That waters of the proud *sig.* falses favouring the love of self and confirming it, n. 518. That waters of wormwood *sig.* falses of evil, n. 521. That to draw waters *sig.* to learn truths, n. 532. That depths of waters *sig.* falses from the hells, n. 537, 538. Concerning the appearances of waters in the spiritual world, n. 538. That waters of oppression *sig.* temptations as to the truths of faith, n. 600. That the waters which could not be passed *sig.* celestial intelligence, n. 629. That waters *sig.* truths of doctrine from the Word, by which comes intelligence, n. 629, 644, 840. That the sediment of waters *sig.* truths defiled by falses, n. 632. That to drink waters *sig.* to learn and receive truths, n. 632. That waters *sig.* the falses which usually flow-in in temptations, n. 644. That to go into waters *sig.* to

weep, n. 677. That water *sig.* truth in affection, and cold water truth in obedience, n. 695. That discourse is sometimes heard from heaven as the sound of waters flowing, n. 854. That waters *sig.* truths falsified and profaned, n. 1076.

WAY [*via*]. That in the spiritual world there are actually ways which lead to heaven and also to hell, and that thence ways *sig.* leading truths or truths leading to good, and also leading falses or falses leading to evil, n. 97, 518, 600, 706, 780, 940. That a way *sig.* truth which is of faith, n. 167, 355. That there are two ways leading to the rational principle of man, one from heaven and the other from the world, n. 208. That to go the way *sig.* the affection of truth leading to life, n. 219. That ways, and also highways, *sig.* truths, or truths of doctrine, n. 405, 444. That ways, when predicated of the Lord, *sig.* divine truths, n. 706. That ways *sig.* the truths of the church, n. 730. That to sit in the ways *sig.* to lie in wait to slay and deprive, n. 730. That ways *sig.* truths, and paths the precepts of life, n. 734. That ways, when predicated of the Lord, *sig.* all the truths of heaven and the church, n. 940. That a way *sig.* influx, n. 997. See also PATH.

WEALTH [*opes, facultates*]. That wealth [*opes*] and riches *sig.* the knowledges of truth and good, n. 236, 376, 514, 840. See RICH. That wealth [*facultates*] *sig.* the knowledges of good and truth, n. 401. That wealth and treasures *sig.* the knowledges of truth and good from the Word, and, in the opposite sense, false scientifics from self-derived intelligence, n. 654.

WEED [*alga*]. That weeds *sig.* falses, n. 538.

WEEK [*septimana*]. That six weeks *sig.* a state of combat and labour, n. 633. That the seventh week *sig.* the beginning of the new church, n. 633. That seventy weeks *sig.* a full state from beginning to end, n. 684. That seven weeks *sig.* a full time and state, n. 684. That a week *sig.* the state of the church, n. 684.

WEEP, to, AND to WAIL [*flere, deflere et plangere*]. That to weep *sig.* grief of heart, n. 308. That weeping [*fletus*] and wailing [*placatus*] *sig.* lamentation for the destruction of truth and good, n. 617. That to weep *sig.* mourning on account of falses, and to wail, mourning on account of evils, n. 1129; also, to weep *sig.* mourning on account of truth destroyed, and to wail *sig.* mourning on account of good destroyed, n. 1129. That to weep *sig.* grief of soul, and to mourn *sig.* grief of heart, n. 1164.

WEIGH, to, [*appendere*]. That to weigh *sig.* to estimate and arrange according to quality, n. 373.

WEIGHTS, see also MEASURES [*ponderationes*]. That weight *sig.* what is heavy from evil, *ill.* n. 1026.

WELL [*puteus*]. That a well *sig.* the Word in the sense of the letter, and the truth of doctrine thence derived, n. 537; and,

in the opposite sense, it *sig.* the Word falsified, and the false of doctrine thence derived, n. 537. That the well of the abyss, or the bottomless pit, *sig.* the hell where and whence are the falses of evil, n. 535, 536, 539.

WEST [*occidens*]. That the west *sig.* the affection of truth, n. 439. See QUARTERS.

WHALE [*cetus*]. That whales *sig.* scientifics in common, or the common things of scientifics, n. 275, 650; or the scientific principle in general, n. 513. That the whale, the same as the leviathan, *sig.* the natural man as to scientifics, n. 455, 483. See LEVIATHAN. That the whale *sig.* the ultimate natural principle, n. 622. That the great whale *sig.* the scientific principle of the natural man in general, n. 654. That a whale *sig.* the same as a dragon, and, in the Hebrew, is denoted by the same expression, n. 714. See DRAGON.

WHEAT [*triticum*]. That wheat *sig.* the truth of good, n. 304. That wheat *sig.* all things originating in the good of love, specifically the truths of heaven and wisdom thence derived, n. 365. That wheat *sig.* the good of the church in general, and the good of the natural man, n. 374, 911. That wheat *sig.* the goods of truth. That wheat and barley *sig.* good and truth from a celestial origin, or the good and truth of the church in general, n. 374, 911. That the wheat of Minnith and Pannag *sig.* goods and truths in general, n. 375. That the fat of wheat *sig.* the delight of spiritual good, n. 619. That wheat separate from chaff *sig.* the good of charity, n. 740. That wheat *sig.* good from a spiritual origin, n. 1153, 1182. See FINE FLOUR.

WHEEL [*rota*]. That wheels *sig.* the truths of doctrinals, by reason of a chariot's signifying doctrine, n. 283. That wheels as a fire burning *sig.* the doctrine of celestial love, n. 504.

WHIRLWIND [*procella venti, turbo venti magnus*]. That whirlwinds *sig.* temptations, n. 411, 419. See WIND.

WHITE OR WHITENESS [*album, albedo*]. That white or whiteness *sig.* divine truth in its light, n. 196, 372, 395, 905. That to walk in white *sig.* spiritual life, that is, a life according to truths, n. 196. That white *sig.* what is genuine; and that it is predicated of truths, n. 243, 905. That white is of light, and the light proceeding from the Lord as a sun in its essence is divine truth, n. 395. That to whiten, or make white, is predicated of truths, n. 476. That a white cloud *sig.* divine truth in ultimates, n. 905, 906. See CLOUD.

WHO IS [*qui est*]. That Who is and Who was denotes the Infinite and Eternal, *ill.* n. 972.

WHORE [*meretrix*]. See BABYLON. WHOREDOM.

WHOREDOM [*meretricatio, scortatio*]. See ADULTERY. That to commit whoredom *sig.* the falsification of truth, or to falsify truth; also, to imbue falses, n. 141, 161, 163, 240, 242, 283, 304, 324, 355, 590, 695, 725, 881, 1034, 1045, 1130. That the

hire of a harlot *sig.* the knowledges of truth and good applied to evils and falses, and thus perverted, n. 141. That daughters who commit whoredom *sig.* the goods of truths perverted, n. 141. What is *sig.* by the hire of a harlot, and its at length becoming holy, in Isaiah, xxiii. 17, 18, n. 141. That to repent of whoredom, *sig.* to turn from falses to truths, n. 162. That whoredom and adulteries *sig.* falses and evils thence derived, n. 240. That sons of whoredom *sig.* all falses in general, n. 240. That to commit whoredom with images *sig.* to conclude falses by the fallacies of the senses, n. 242. That a harlot *sig.* the falsification of truth, and heresy, n. 323, 355, hence also the false, n. 376. That the rewards of whoredom *sig.* the falsification of truth, n. 403, 695. That to commit whoredom *sig.* to falsify worship, n. 405, 725. That whoredoms *sig.* the falsifications of the truth of doctrine and of the Word, n. 654, 811. That the spirit of whoredoms *sig.* the cupidity of falsifying, n. 727. That a corrupted harlot *sig.* good adulterated by falses, n. 768. That to be defiled and contaminated with women *sig.* to falsify the truths of the Word, n. 862. That whoredoms, harlotries and adulteries, *sig.* the falsifications and adulterations of the truth and good of doctrine and of the Word, n. 862. Concerning virgins in the spiritual world who accounted whoredoms wicked, and others who did not account them wicked, n. 1009. That the great whore *sig.* the adulteration and profanation of the good and truth of the church, n. 1032. That the uncleanness of whoredoms *sig.* the profanation of truth, n. 1045. That whoredoms *sig.* the adulterations of good and the falsifications of truth, n. 1047.

WICKEDNESS [*malitia*]. That wickedness *sig.* evil, and iniquity *sig.* falses, n. 741.

WIDOW [*vidua*]. That widows *sig.* those who are in good and desire truths, and, in the opposite sense, those who are in evil and will to have falses, n. 257, 1121. That a widow *sig.* good without truth, n. 768. That widows also *sig.* such of both sexes as are in good and not in truth, and yet desire truth, n. 1121.

WIFE [*uxor*]. That a wife *sig.* the affection of truth, n. 638. That wives *sig.* the affections of truth and good, n. 654. That wife and husband *sig.* the affection of good corresponding to the affection of truth, n. 654, 863. That a wife of the youth *sig.* the Ancient Church, n. 701. That to betroth and take a wife *sig.* the conjunction of good and truth, n. 734. That a wife *sig.* the affection of truth and good spiritual, n. 1022. That a wife, when the Lord is treated of, *sig.* the church, n. 1220. That by a wife making herself ready is *sig.* the church adorned with truths from good, and prepared to receive the Lord, *ill.* n. 1220.

WILDERNESS AND DESERT [*desertum et solitudo*]. That a desert *sig.* where there is no good, because no truth, n. 131, 239, 240, 275, 280, 304, and the same is *sig.* by a land of desert, n. 281. That a desert also *sig.* where there is no good,

because there is ignorance of truth, n. 294. That a desert is also called dry ground, n. 304. That the term "wilderness" is predicated of the failure of good, and the term "desert" of the failure of truth, n. 326, 780. That a wilderness *sig.* the desire of truth that good may be thence attained, n. 326. That a wilderness *sig.* where the good of charity no more exists, because there is no truth, n. 374, 386, 405, 410, 419, 483, 518, 636, 780. That a wilderness also *sig.* an obscure principle of truth, n. 405. That the habitations of the wilderness *sig.* falses originating in evils, n. 405. That a wilderness *sig.* the state of the church, when there is no more any truth, because there is no good, n. 730, 764, 1037. That a wilderness *sig.* the state of the church with the Gentiles, who were in ignorance of truth and yet in the good of life, n. 730. That a wilderness *sig.* a state of temptation, in which man is as it were without truths, n. 730. That a wilderness *sig.* hell, n. 730. That dwellings of the wilderness *sig.* the goods of doctrine from the literal sense of the Word, n. 730. That a wilderness *sig.* the literal sense of the Word, *ill.* n. 730. That a wilderness *sig.* the natural man destitute of truths, n. 730.

WILL, *to*, WILL [*voluntas, velle*] AND UNDERSTANDING [*intellectus*]. That will, when predicated of the Lord, *sig.* divine love, n. 295. That the will is the esse of the life of man, and the understanding is the exister of life thence derived, n. 295. That the will is the receptacle of the good of love appertaining to man, and the understanding is the receptacle of the truth of faith appertaining to him, n. 295, 466. That the understanding is the medium whereby the will may be reformed, and afterwards whereby the will may appear in form, such as it is by the understanding, n. 295. That will *sig.* love, and, in the opposite sense, the love of evil and the love of false, n. 295. That the will of the flesh and the will of man *sig.* all evils of love and falses of faith, n. 329. That the understanding is formed either from truths or from falses, n. 419. That so far as the understanding and will with angels and men, are a one, so far they are in conjunction with the Lord, and *vice versa*, n. 466. That the understanding is opened by truths from good, but not by truths without good, n. 572. That there is an exterior understanding and an interior, and that the exterior is of the natural mind, and the interior of the spiritual mind, n. 622. That to will is to make an effort, n. 643. That the will is the man himself, inasmuch as man is his own love and his own affection, n. 666. That to will is to do, *ill.* n. 785. That to will *sig.* inwardly to love, because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 1359.

WILLOW [*salix*]. That the willows of the brook *sig.* the lowest goods and truths of the natural man, which appertain to the external sensuous, n. 458.

WIND [*ventus*]. That the wind of Jehovah *sig.* divine truth,

n. 130. That to be carried on the wings of the wind *sig.* omnipresence in the natural world, n. 282, 283. That wings of the wind *sig.* things spiritual from which are things natural, or truth in ultimates, n. 283, 419, 594. That the four winds of the earth *sig.* all the truths and goods of the church in their whole complex, n. 304, 355, 665. That wind is predicated of truth, and, in the opposite sense, of the false, n. 403, 405. That to be shaken by the wind is predicated of reasoning thence derived, n. 403. That the four winds of the heavens *sig.* all the good and truth of heaven and the church, and their conjunction; but, in the opposite sense, all evil and false, and their conjunction, n. 418. That the four winds also *sig.* all the Divine proceeding, n. 418. That the wind also *sig.* the Divine proceeding, which is the Divine good united with the divine truth, n. 419. That wind *sig.* divine truth whereby spiritual life is attained, n. 419. That wind, in the opposite sense, also *sig.* the falses of evil, n. 419. That the wind and its wings *sig.* ratiocination from fallacies, whence arise falses, n. 419. That, in the spiritual world, the winds arise from different quarters, the reason thereof, n. 419. Concerning the east wind, which, with the evil, disperses every good and truth, n. 419. That the east wind *sig.* devastation, desolation, and destruction; also, influx out of heaven, n. 514, 538, 727. That to be carried on the wings of the wind also *sig.* to give understanding and to illustrate the ultimate heaven, n. 529. That to feed on wind *sig.* to imbibe the false, n. 654. That the east wind also *sig.* the drying-up and dissipation of truth, n. 654. That a stormy wind *sig.* vehement assault of truth, n. 960.

WINDOW [*fenestra*]. That windows *sig.* the principle of the mind which is called the understanding, where truth is received, n. 193, 555. That windows *sig.* truths from good in the light, and thence what is intellectual, n. 282, 406. That a voice in the window *sig.* preaching, or proclaiming, n. 650. That windows *sig.* thoughts from the understanding, n. 652.

WINE [*vinum, mustum*]. That wine *sig.* the interior false principle, and new wine [*mustum*] the exterior false principle, *sh.* n. 141, 960. That wine *sig.* truth, or truth from the Word, n. 195, 433, 652, 794. That wine and strong drink through which they err, *sig.* truths mixed with falses, n. 235. That wine *sig.* the good of spiritual love, or the good of charity, which in its essence is truth, n. 252, 376, 1152. That wine *sig.* the truth of the church, n. 283, 376. That new wine *sig.* spiritual good, *sh.* n. 323. That wine *sig.* the divine truth, proceeding from the divine good of the divine love of the Lord; and, as to man, that truth received by him, n. 329, 617. See SUPPER. That wine and the blood of grapes *sig.* the divine truth, n. 329, 359. That new wine *sig.* the truth of the natural man, n. 374. That to drink wine *sig.* to be instructed and become intelligent, n. 376. That wine, in the opposite sense, *sig.* truth falsified; also, the false, and the false of

evil, n. 376, 617. That wine, in the supreme sense, *sig.* the Lord as to divine truth, n. 376. That old wine *sig.* the truth of the old or Jewish church, n. 376. That wine *sig.* the truth of the spiritual and hence of the rational man, n. 376. That wine *sig.* the good and truth of faith, n. 444, 519, 638. That wine also *sig.* truth from spiritual good, n. 448, 617, 881, 887, 922. That new wine *sig.* the truth of the Word, n. 618. That must [*mustum*] or new wine *sig.* truth derived from the good of charity or love, n. 695. That wine *sig.* truth from good, and, in the opposite sense, the false from evil, n. 881, 887. That wine *sig.* the truth of the Word and of doctrine, and meat the good of the Word and of doctrine, n. 960. That wine, when conjoined with oil, *sig.* truth from a celestial origin, n. 1152. That wine on the lees, and wine on the lees well refined, *sig.* truths from good natural and spiritual, with the felicity thence derived, n. 1159.

WINE-PRESS [*torcular*]. That a wine press *sig.* the combat of divine truths against falses, n. 359. That the produce of the wine press *sig.* all the truth of the good of the church; the same as wine, n. 799. That a wine-press *sig.* the production of truth from good, and, in the opposite sense, the production of the false from evil, n. 920, 922. That the great wine-press of the anger of God *sig.* the falsification of the Word, *ill.* n. 920. That to tread the wine-press *sig.* to produce truth from good, and, in the opposite sense, to produce the false from evil, n. 922.

WINGS [*alæ*]. That healing in the wings *sig.* the truth of faith, n. 279. That to ascend with wings as eagles *sig.* into the light of heaven, thus into intelligence, n. 281. That wings *sig.* the spiritual [principle,] n. 283. That to be carried upon the wings of the wind *sig.* omnipresence in the natural world, n. 282, 283. That to cover under wings *sig.* to guard by the divine truth, which is the divine spiritual, n. 283. That to walk upon the wings of the wind *sig.* the spiritual sense of the Word which is in the literal, n. 283. That the wings of Jehovah in which are healing *sig.* truth derived from celestial good, which is the divine spiritual, n. 283. That wings, in the opposite sense, *sig.* falses and reasonings from them, n. 283. That by the wind in the wings is *sig.* reasoning from fallacies, whence come falses; and the same by the wind binding her in its wings, n. 283. That the voice of wings *sig.* ratiocinations, and, in the opposite sense, reasonings and discussions from spiritual truths, n. 558. That wings *sig.* spiritual truths, n. 558. That the wings of the wind *sig.* the spiritual things of the Word, n. 594. That wings *sig.* things spiritual, n. 759. That the wings of Jehovah *sig.* spiritual truths, n. 799.

WISDOM [*sapientia*]. That wisdom is the understanding of truth such as the celestial man has, his understanding being from the will of good, n. 280. That all wisdom is from truths, which are derived from good from the Lord, n. 333. That wisdom, when predicated of the Lord, *sig.* divine providence, n. 338. That

wisdom consists in committing truths to life, n. 376. That wisdom is predicated of spiritual goods and truths, and intelligence of goods and truths natural, n. 408. That wisdom *sig.* the reception of divine truth in inmost principles, n. 465, 466. That wisdom and intelligence, predicated of the Lord, *sig.* the Divine proceeding, n. 644. That wisdom is predicated of those who are not wise, and also of those who are insane from falses, *ill.* and *sh.* n. 843.

WISE MEN, OR *the WISE* [*sapientes*]. That wise men *sig.* the good of doctrine, n. 655. That the wise *sig.* they who teach the Word, n. 1179.

WITCHCRAFTS [*præstigiæ*]. That witchcrafts *sig.* the falses of evil, whereby truths are alienated, n. 355. That witchcraft *sig.* arts and persuasions, *ill.* n. 1191.

WITHERING [*arefactio, arefactum*]. That withering and drying up, ascribed to the east wind, *sig.* where there is no good and where there is no truth, n. 419.

WITHIN [*intra*]. See ABOVE.

WITNESS, to WITNESS OR TESTIFY [*testis, testari*]. That to witness, or to bear witness, *sig.* to acknowledge in heart, and to confess, n. 10, 635, 1050. That to testify or witness is predicated of divine truth, n. 27, 635. That the testimony of Jesus Christ, *sig.* the acknowledgment of the Lord's Divine Human, n. 52, 1050, 1257. That witness, when predicated of the Lord, *sig.* divine truth which is from Him, n. 228, 594, 635. That the Word is called a witness because it testifies, n. 401. That the two witnesses *sig.* the good of love and charity, and the truth of doctrine and faith, n. 635, 642, 649, 658. That the two witnesses also *sig.* the divine good and the divine truth, whence the good of love and charity and the truth of doctrine and faith are derived, n. 637. That the two witnesses, when called prophets, *sig.* the goods and truths of doctrine, n. 662. That false witness *sig.* every falsification of truth, spiritual, moral, and civil, n. 1019. That to testify or bear witness is spoken of truth, and that truth testifies of itself, consequently the Lord, because He is truth itself, n. 1356.

WO OR ALAS [*væ*]. That woe *sig.* lamentation over aversion from good and truth and consequent damnation, n. 531, 680; also, lamentation over calamity, danger, misery, destruction, &c. n. 531; or, over evils and falses, which vastate the church, n. 564, 680, 752. That alas, alas, *sig.* lamentation; also, cursing, n. 1165, 1176.

WOLF [*lupus*]. That a wolf *sig.* those who are against innocence of the inmost degree denoted by the lamb, n. 314, 780. See LAMB. That evening wolves *sig.* the fallacies of the senses, n. 780.

WOMAN [*mulier*]. That a woman *sig.* the church as to the affection of truth, n. 9, 401, 430, 555, 675, 707, 730, 785. That

women *sig.* the goods which are of the church, n. 270 ; or those who are principled in good, n. 430. That women *sig.* those who are in good from the affection of truth, and, in the opposite sense, those who are in evils from the affection of the false, n. 555. That a wife [woman] of the youth *sig.* the Ancient Church, which was in truths from affection, n. 555. That women of the people *sig.* the affections of truth, n. 555. That a woman *sig.* the cupidity of the false from evil, n. 555. That pitiful women *sig.* the affections of the false as of truth, n. 555. That old women *sig.* those who are wise by truths of doctrine, n. 652. That the woman *sig.* the New Church, which is called the New Jerusalem, n. 707, 721, 730, 758, 763. That the woman *sig.* a religious principle devastated of all the truth and good of the church, n. 1038, 1049, 1062, 1076, 1088. See BABYLON.

WOMB OR MATRIX [*uterus seu matrix*]. See also TO BEAR. That the womb or belly *sig.* spiritual conjugal love, and the thigh *sig.* natural conjugal love, n. 618. That the womb *sig.* inmost conjugal love, or the inmost principle of conjugal love, or the good of celestial love, n. 710, 724. That all the members allotted to generation, as well with males as females, *sig.* conjugal love, n. 710. That the term belly is used where truths are treated of, and the term womb where good is treated of, n. 710. That from the womb is derived the maternal love, which is called *storge*, n. 710. That gestation or carrying in the womb *sig.* the doctrine of truth nascent from the good of love, n. 710. That they who are carried from the womb *sig.* those who are regenerating by the Lord, n. 710. That borne from the womb *sig.* the regenerate, n. 710. That an abortive womb *sig.* falses from evil in the place of truth from good, n. 710. That the womb *sig.* truths from the good of love, n. 710. That to be with child, or to carry in the womb, *sig.* to receive the good of love, n. 710. That to give suck *sig.* to receive the truths of the good of love, n. 710. That the barren and the bellies that have not borne, *sig.* those who have not received genuine truths, or truths from the good of love, n. 710. That a trespasser from the womb *sig.* recession from truths from the first time in which reformation could be effected, n. 710. That the womb *sig.* the reception of truth from good, n. 724. That the opening of the womb or matrix *sig.* the opening of the spiritual mind, n. 865.

WONDERFUL [*mirabilis*]. That wonderful, when predicated of the Lord, denotes His divine providence, n. 927.

WONDER, OR TO WONDER [*admiratio, seu admirari*]. That wondering after the beast *sig.* acceptance and reception, *ill.* n. 787. That wondering attracts, and they whom it attracts follow it, n. 787.

WOOD [*lignum*]. That wood *sig.* the good of love, n. 222. That Shittim wood *sig.* the good of the Lord's merit or righteousness, n. 391. That wood *sig.* the good of life, n. 433. That wood

sig. sensual good, n. 587. That wood *sig.* good, and, in the opposite sense, evil, n. 655, 827, 1145. That wood *sig.* the good of the natural man, n. 1145. That staves of wood *sig.* evils destroying good, n. 1145. That precious wood *sig.* excellent good, or rational good, n. 1146.

WOOD OF OIL [*lignum olei*]. See OLIVE.

WOOD, *thyine* [*lignum thyinum*]. That thyine wood *sig.* good conjoined to truth in the natural man, n. 1145. That, in the opposite sense, it *sig.* evil conjoined to the false, n. 1145.

WOOL [*lana*]. That white wool *sig.* good in ultimates, n. 67.

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Y.

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Z.

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ZONE [*zona seu cingulum*]. See GIRDLE.

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